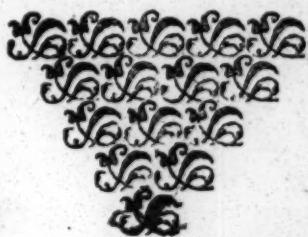


Instructions  
AND  
DEVOTIONS  
FOR  
*Hearing Mass.*



Printed in the Year 1699.

## The Preface.

*It continues in Heaven, because he is there ; it continues on Earth, because he is on our Altars: So that having once Died for us on Mount Calvary, he still offers himself, as having been Immolated for us on that holy Mount. But whether then on Mount Calvary, or now in Heaven, or on our Altars, the Victim, and the Oblation of the Victim, are every where the same ; it being no other than Jesus Christ, who is both the Oblation and the Offerer in Quality of Priest Eternal ; as was foretold in the Psalms : Thou art a Priest for Ever according to the Order of Melchisedech.*

*This Oblation then being not only a Memorial ; but likewise a continued Application of the Merits of Christ's Passion to us, we have great reason to bless our Redeemer for having made choice of our Altars, there daily to offer himself to the Eternal Father, and perpetuate the Oblation he made of himself on the Cross ; and by this holy Expedient of his Love to excite us daily, not only with gratitude to Commemorate his Sufferings, but likewise powerfully move us to use all possible Endeavors for becoming Faithful Servants to so good a Master, having there provided us the most effectual Means, for obtaining of the Father, all those Helps and Graces necessary to so great a Work. In this consists*



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consists the Substance of our Public Liturgy, where Christ is the invisible Offerer, and the Priest performs the Ministry, to which he is called. Ministrorum vice sumus, says St. Chrysostom; qui vero hæc sanctificat & transmutat, ipse est (Christus.) We hold the place of Ministers; but he that sanctifies these Gifts, and changes them, is Christ himself: He that wrought those things at the last Supper, does what is done here. This great Oblation then, thus made by Christ and his Ministers, is the subject of our daily Worship; to this the Faithful are daily called, as having their part too in this Offering; both in presenting it to Almighty God, and by Means of it hoping for Blessings from the Divine Bounty: In what manner they are to assist at it, is the business of these short Instructions, in which tho' there be nothing new, yet the Method may still be helpful to all Conditions; to the Ignorant, in giving them some light into this great Mystery; and to the well Instructed, by leading them still farther into this Abyss of Power and Goodness, in which the most advanc'd have still farther to go.

But while I speak of this Oblation, I am very sensible of its being a Consequence of the Real Presence of Christ in the Eucharist, and that there can be no Devotion expected here,

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but what is built on this Doctrine; and therefore, for the laying a Foundation to this little Work, I think it very reasonable, by way of Preamble, to clear some Difficulties belonging to this Point; not that I pretend to explain the manner how Christ is present in this Mystery, but in a matter, where Reason is at a stand, to make this wonder creditable at least, by laying before her other wonderful Works of the Almighty; that one incomprehensible may prepare the way for another. 'Tis the Method St. Gregory us'd in explicating the Mystery of Christ's Resurrection and Apparitions. Hom. 26. in Evang. The Works of God, says he, would not be the subject of our wonder, if they could be comprehended by our Reason; nor has that Faith any Merit, where it has Experience to demonstrate it. These works then of our Redeemer, which of themselves are above our Reason, must be consider'd by other Works of his; that so what is wonderful, may gain Credit from other things yet more wonderful. In this manner I shall, without offence, touch at some Difficulties relating to this Doctrine, and see how far the Works of God will recommend the Truth of this Mystery to our Belief.

I. Then, By what Power is it to be imagin'd,

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*magin'd, that what was Bread and Wine, can be chang'd into the Body and Blood of Christ?*

By the Divine Power, of which we have so many Instances in H. Scripture. That Power by which the Waters were turn'd into Blood, *Exod. 7. 20.* The Dust into Lice, *Exod. 8. 17.* Lot's Wife into a Pillar of Salt, *Gen. 19. 26.* The Water into Wine, at the Marriage in Cana of Galilee, *Jo. 2. 9.* That Power which the Devil own'd in Christ, *Mat. 4. 3.* when he said to him, If thou be the Son of God, command that these Stones be made Bread. That Power may be easily conceiv'd sufficient to change the Bread and Wine into Christ's Body and Blood. 'Tis the Power of God, whom in our Creed we believe Almighty; He who made all things of nothing, can, whenever he pleases, change one thing into another. He spoke in the Creation, and all things were made; he speaks afterward, and by his Word things are chang'd; because he has Power to make things be, what he says they are. As therefore Christ saying to the Noble Man, *Jo. 4. 50.* whose Son was sick at Capernaum, Go thy way; thy Son liveth; by his Power made him to be, as he said he was. So here Christ saying, This is my

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Body;

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Body; This is my Blood; his Power and Truth make it to be, what by his Word, he says it is. Christ says it, and because we can neither question his Power nor Truth, we therefore believe it to be what he so solemnly asserts it.

II. How can the Body of Christ be contain'd whole and entire under the compass of a piece of Bread or Wafer?

We don't apprehend Christ's Body to be in the Sacrament, after that Gross, Carnal and Corporeal manner, as some of the Disciples seem'd to understand it, when they cried out, Jo. 6. 60. This is a hard saying, who can hear it? But after a more Perfect and even Spiritual manner of being. To conceive this aright, you must observe out of St. Paul, 1 Cor. 15. 42, 43. There are two very different manners of Being proper to a Human Body, according to its different States. For it may be either Corruptible or Incorruptible; Mortal or Immortal; Natural or Spiritual. Thus St. Paul discoursing of the manner, in which our Bodies shall be at the Resurrection, says, v. 53. that then This Corruptible must put on Incorruption, and this Mortal must put on Immortality. And, v. 44. It is sown a Natural Body,  
it

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it is raised a Spiritual Body. There is a Natural Body, and there is a Spiritual Body. Now, tho' it be not possible to imagin how a Human Body, when it is in its Corruptible, Mortal and Natural manner of Being that is so extended and gross, as here it is, can be truly and really contain'd under the Form of a Wafer: Yet when this same Body has put on its other more Perfect manner of Being, and is now become Incorruptible, Immortal, and even Spiritual, there is not then that difficulty of apprehending it: Because being now become in its qualities like a Spirit; and a Spirit requiring no extension or greatness of place for its Being; so neither does a Body, when it is become Spiritual. As therefore, you can easily conceive, how a Spirit may be really under the Compass of a Wafer, so likewise may it be understood of Christ's Body, which is not imagin'd to be there in its Corporeal and Natural manner of Being; but as it is Incorruptible, Immortal, and a Spiritual Body.

By keeping close to this Thought, several other difficulties may be solv'd, relating to this subject. For Christ's Body being in the Sacrament, according to this Perfect manner of Being, even like a Spirit it may be apprehended, how the Sacrament may be

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Broken, without Injuring or Breaking his Body: As when a Man's Body is Broken, or a Limb cut off, the Soul remains still Entire, because it is a Spirit, and not subject to such Accidents as these. Thus likewise may it be conceiv'd, how the Body of Christ may be whole and entire in every part of the Sacrament, after the Sacred Host is divided; as also, how it may be in many places at once: Fortho' we cannot easily understand this possible to an extended Body, and in its Corporeal manner of Being; there's no such difficulty in Relation to a Spirit, or other thing in its manner of being like a Spirit, because a Spirit has no dependance on place, nor is confin'd either to it, or by it?

III. How then is it the same Body of Christ, which was Born of the Virgin Mary, and Crucified, since it is so very different from it?

'Tis the same true and real Body of Christ, which was Born and Crucified, the same, I say, in substance, but different, as to its manner of being: As the very same Bodies, in which we now live, shall rise again, the same in substance, but very different in their manner of being, as being then to be Glorified, and become Immortal and Spiritual: Upon which Words of St. Paul, the English Bible

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Bible Printed at Cambridge, 1629. Ob-  
serves, that however this supposes a change  
in the Bodies, yet 'tis not changing the  
Substance; which Explication being allow'd  
in our Case, it clears this difficulty: And  
there's reason enough to admit it, if it be  
consider'd, how Christ enter'd in amongst his  
Disciples, the Doors being shut; that he was  
Born without injury to his Mother's Virginal  
Integrity; that he passed thro' the Multi-  
tudes, more than once, without being seen or  
perceiv'd: In which Instances, there are  
grounds to believe, Christ assumed this Pre-  
ternatural and Spiritual Manner of Exist-  
ence, not only after his Resurrection, when his  
Body was Glorified, but likewise before.

IV. How can this be Reconcil'd with the  
Sences: For our Seeing and Tasting tell us,  
the Eucharist is Bread and Wine after Con-  
secration; and must not we believe them, since  
God has given us these very Powers for this  
end?

This must be Answer'd by asking another  
Question. What did Mary Magdalene see at  
the Sepulcher? Mar. 16. 5. The Scripture  
says, She saw a Young Man sitting at the  
Right side Cloath'd in a long White Robe:  
And no question, her Eyes told her, it was a  
Young Man from what she saw, and her Ears  
from



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from what she heard him speak, And, after all this Information of her Sences, was it a Young Man? No; for, Mat. 28. we are assur'd, it was an Angel: And the English Bible now mention'd, in the Margin on Mark 16. says, It was the Angel of God in the likeness of a Young Man. Now, how is this to be Reconcil'd with the Sences? The same difficulty may be made in the Dove, seen over Christ at his Baptism, and the Fiery Tongues, over the Apostles at Pentecost. For tho' the Information of Sence, in these Cases, was, that they were Young Men, a Dove, and Fiery Tongues, yet you see, our Faith goes otherwise, and we believe, they were not, in Substance, what they appear'd to be, but an Angel, and the Holy Ghost, under those Forms. And if it be examin'd, why we believe, there was really an Angel, and the Holy Ghost, and not a Young Man, a Dove, &c. the reason is, because God has reveal'd it in Holy Writ; and expressly assur'd us, what they were; and therefore, upon his Word, we make no difficulty of believing it, notwithstanding all the information of Sence to the contrary. Thus we do in our Case: Our Sences tell us, as yours do, that the Sacrament appears to be nothing, but Bread and Wine; and yet we believe, there is really present in it Christ's Body and Blood, because God has reveal'd



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reveal'd it in Holy Writ, and expressly said, It is his Body that was given for us, and his Blood that was shed for us. And are we to be Censur'd for believing, what he so solemnly tells us? Some indeed are here greatly concern'd for the Sences, and seem troubled for our questioning their Authority, and not acknowledging their Infallibility; when, in reality, we do no more here than others, without the least difficulty, in the several instances above-mentioned. We have as great a deference for the Sences, as others, and confess their Authority; but, 'tis true, we have a much greater for God's Sacred Word, and the truth of what he says: And therefore, whenever these seem to interfere, and we have one sort of Information from the Sences, and another from God's Word, we confess our resolution of preferring God's Word, before the Sences, and own our selves bound to maintain his Authority and Infallibility rather than theirs; so that if one must give way, it is evident, which it is to be; and likewise, on whom our Faith is to depend, that is, on God, rather than Man; on what God says, rather than on the contrary Information of Sense. And this is the Rule followed above, tho' here reprov'd by some.

But now, to Reconcile this whole Matter,

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*I think 'tis plain, the Sences are not here deceiv'd at all : For the Eyes and Tongue say, in regard of the B. Eucharist ; it has the Colour and Taste of Bread and Wine; and this is certainly true, for it has so ; here's no mistake in this : But now, when the Judgment, from this report made by these Two Sences, presently and peremptorily pronounces, It is Bread and Wine, here is the mistake, in this over-hasty proceeding of the Judgment, which, to pronounce aright in many Cases, is under a necessity of examining and consulting the Hearing, and taking advice with this Sense too : And without this, it is most certainly expos'd to many gross mistakes, and must be Censur'd as very rash and precipitate.*

*This we see it is bound to, in regard of many things, which are natural, especially such as are not very obvious and common, as in Stones and Metals ; for how many of this kind do we daily meet with, which, when we have examin'd with our Eyes, with our Taste and Feeling, we yet know not what they are, and cannot frame a certain and true Judgment of them, till by our Hearing, we are inform'd from some more Experienc'd Person, what they really are ? Here our Eyes may tell us indeed, what the Colour is, and the Tongue what Taste ; but if the Judgment should hence pretend to declare with assurance,*

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*assurance, What the things are ; how easily might it run into mistakes ; not because these Sences are deceiv'd ; but because it takes not its information from the Sence, that is proper in this case to give it ; because it attends to the report of the Eyes, which is insufficient, when it should have regard to the Ears ? And now if we turn to such things, in which Art is concern'd, which makes an alteration beyond Nature, such are the Compounds of the Apothecary, the Chymist, the Perfumer, of almost all Trades in their kind, nay, even of Cooks too ; all these know how to mix and disguise things with that Art, and give them many Qualities of Colour, Taste and Smell, which belong not to them, that they are kinds of Mysteries ; and to judge by the Eyes, by the Tongue, by the Touch, or the Smell, would be many times to go out of the way ; and there's no surer means of avoiding Mistakes, than to hear from the Artist, and from this Sence conclude what they are ; and this is not to contradict or lay aside the Sences, but only to consider, which of them is most proper, in every Case, to inform the Judgment, and follow that.*

*And is it not thus too, in all those Cases, where God is pleas'd to intervene with his Extraordinary and Miraculous Power ?*

*We*

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*We know he can change, whenever he pleases, the Nature of things beyond all Human Arts ; and make Spiritual and Infinite Beings appear under Material and Corporeal Forms : And now, tho' in ordinary Cases our Eyes, &c. give sufficient direction to our Judgment ; yet in such as are the subject of an extraordinary Power, 'tis impossible they should give any other account than of what they appear to be : But as to the concluding, what they really are, as to their Nature and Substance, the Judgment must first consult with what is heard from the Word of God, the Divine, and the Church ; and hence it may have such information for its coming to an issue, as the other Sences of themselves, could never pretend to. Thus, tho' from the report of the Eyes, the Judgment can in ordinary Cases with assurance pronounce, which is a Dove, or Young Men ; yet when, by an extraordinary Power, God is pleas'd to present under those Forms, other Spiritual or Infinite Beings, as of Angels, or the Holy Ghost ; then must the Judgment call in some other help, and not proceed by what these see, but by what is heard from Faith and the Word of God, in this Point ; and thus only can we judge aright. And why, but because as in things of Art, the Artist gives the most certain account, and it would*

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would be a rashness to adhere to the Sences in contradiction to him; so in things that are Spiritual, and the extraordinary Works of God, 'tis God himself gives the best direction to the Judgment; it must attend to what it hears from him, and not what is seen in the Object: And to adhere to the Eyes, in contradiction to him, would not be Reason, but Madneß.

Is it not Reason then, that in the Blessed Eucharist, which the Scripture informs us to be the subject of a Miraculous Power, we should not only Enquire what the Eyes See, and Mouth Tastes; but likewise what the Word of God, what Faith and the Church declare in this Case; and rather frame our Judgment from what we thus Hear, than from Seeing and Tasting? And this without any discredit at all to these Sences: For tho' these are to be regarded, about their proper Objects of Colour and Taste; yet when the question is, What we are to believe? They must give leave to the Ears to take place, because, as the Apostle says, Faith comes by Hearing. Thus we render to every one their due; to God what belongs to God, and to every Sence in their kind, what belongs to them: But to let our Faith be directed by what we See, rather than by what we Hear from God, that we cannot do,

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do, because none knows the things of God;  
but the Spirit of God.

Thus having given some light to these difficulties, which are the common Grounds from whence arise all the Doubts or Disbelief concerning this Mystery, I hope on the one side, it may be an Encouragement to Reason and Sense readily to submit to this Divine Truth, and on the other, be a means of raising the Devotion of those, who already believe it; that so with greater fervour of Mind, and admiration of God's wonderful Goodness, they may attend to every part of the great Sacrifice of Christ's Body and Blood, daily Offer'd for them on our Altars; for the doing of which in particular, I now proceed to the following Instructions.

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Instru-

Instructions and Devotions

FOR

Hearing Mass.

*What the Mass is : What the best way  
of Hearing it.*

Q. **W**hich is the best way of hearing  
Mass ?

A. To accompany the  
Priest, in Offering with him to Almighty  
God, the Sacrifice of the Body and Blood  
of Christ, under the Forms of Bread and  
Wine.

Q. Then 'tis necessary every one should  
know what the Priest does ; for, otherwise,  
how can we accompany him ? Pray tell me  
therefore what that is ?

A. Without this there's no Hearing  
Mass with Profit ; and therefore, 'tis a  
Point



Point in which every Christian ought to be well Instructed. You are for this end to Imprint well in your Mind, That Priests at the Altar, do the same, which Christ did at his *Last Supper*, and which he Commanded his Apostles, and their Successors, to do after him, when he said to them, *Do this in remembrance of me.* In obedience to which Command, they do what he then did; that is, They take Bread and Wine to the Altar; they Bless and Consecrate it, by the Power here given them, into his Body and Blood, and offer up this Holy Victim, who is Christ our Lord, to the Eternal Father, in remembrance of his Body and Blood, which were once Offer'd upon the Cross for our Redemption: *Do this in remembrance of me.* This it is they do.

*Q. Then I see, the Mass is, as you have already said, an Oblation of the Body and Blood of Christ, under the Forms of Bread and Wine, made in Remembrance of his Death on the Cross. And is not this what you call a Sacrifice?*

*A. Yes, it is the Sacrifice of the New Law, in which are fulfilled all the Sacrifices of the Law of Moses. And here you will do well to Observe, That God has always been Worshipped by Sacrifice;*

*as*



as you may see in *Abel*, in the beginning of the World; and afterwards in *Moses*, when God himself establish'd the Order of Priests, and prescrib'd the Sacrifices, which were all Types of the Sacrifice, that was to succeed in the Law of Grace. And therefore, as in the Old Law, there were Two sorts of Sacrifices; one, which was Offer'd up *Entire*, and wholly Consumed on the Altar, and was called an *Holocaust*; the other, Offer'd and Consumed in part only; the other part being divided between the Priests and the People, and might therefore be called, *A Communion at Sacrifice*: So here in this one Sacrifice is Christ wholly Offer'd up a Holocaust for Men; and yet so, that both Priest and People partake of the Victim: And thus is the Old Law fulfilled in the New, as to all its Parts and Figures.

Q. *I am to remember then, that as in the Law of Moses, were Offer'd upon the Altar, Birds and Beasts, as Turtles, Oxen, Lambs, &c. These Sacrifices were all abolish'd by Christ; and in their place has succeeded, by his Command, the Oblation of Christ himself, the true Lamb of God, that takes away the Sins of the World, and this is the Sacrifice of the New Law. Now I can easily apprehend how the Priests are to make this Oblation, because*

*because they Bless and Consecrate the Bread and Wine : But how are the People to do it, whose Office is so different from the Priests ?*

*A. 'Tis the Priest alone that Consecrates, but 'tis not to be imagined, it is he alone that is to Offer the Victim : No, the Mass is the Sacrifice of the whole Church, that is, both of Priest and People ; and therefore as the Priest Offers it to Almighty God, so ought likewise the People to Offer it, both with the Priest, and by him. For as in respect of the Consecration, the Priest is the Minister of Jesus Christ, who has given him power to Consecrate ; and who with him Consecrates the Victim ; so in regard of the Oblation the Priest is Deputed by God for the People, who with him ought to Offer it to God : And this S. Paul hints, Heb. 8. 1. Every Priest being Chosen from among Men, is appointed for Men in those things that belong to God ; that he may Offer Gifts and Sacrifices for Sins.*

*Q. 'Tis the Priest then alone is to Consecrate ; but the People are to join with him in Offering up to Almighty God the Sacred Host, and desiring him to Accept it. And was not there something of this Method practised in the Old Law ?*

*A. Yes, the People having brought to the*

the Priest what was to be Offer'd, did afterwards in time of Sacrifice, while the Priest was at the Altar, Offer it there to God, by the Hands of the Priest; and on this their own Offering it, as well as on the Priest's, depended the good acceptance it was to have with God. Something of this practice you see, *Luke 1. 9, 10.* where 'tis related; while *Zacharias* was burning Incense at the Altar, the whole Multitude of the People were without in Prayer, *viz.* in the Body of the Temple. Thus in all their Sacrifices, the Office of the Priests was to Offer them at the Altar; while the People Assisting at the Oblation, at the same time Offer'd them to God by the Hand of those his Ministers, either for the Remission of their Sins, for a Thanksgiving, &c. And thus in our Christian Sacrifice, ought the People ever join with the Priest, in Offering it to Almighty God.

This Method was earnestly recommended by St. *Chrysostom* to the Faithful of his time, *Hom. in 2 Cor.* exhorting them, to bring an earnest Attention with them, to the Celebration of the dreadful Mysteries; and to Consider, that Priests and People make up but one Body; that therefore they ought to join with one another,

another, and not to cast off all from themselves, and throw it wholly upon the Priests. The same is urg'd by the Learned *Rodrigues*, *Par. 2. tr. 8. c. 15.* where he says; that tho' it be the Priest only that speaks, and with his Hands Offers this Sacrifice; yet all the Faithful Offer it likewise with him: Which being supposed, I Declare, says he, the best Method of Hearing Mass, is to go on jointly with the Priest, Offering up the Sacrifice, and doing, as much as may be, the very same that he does; making this account with our selves; that we all meet there, not only to Hear Mass, but likewise to Make and Offer up the Sacrifice together with the Priest; for in reality and in truth the thing is so.

*Q. Well; but does the Church require this of the People?*

*A.* There's no Precept for it: But 'tis sufficient that this Method is most agreeable to the Spirit and Intention of the Church, as may be plainly seen in the Liturgy it self; throughout which it is manifest, the Sacrifice there Offered is *Common*; and that the People are to Offer it with the Priest.

In the beginning of Mass, you see the *Public Confession* is made by the People, as well

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well as the Priest. *The Kyrie Eleisons* are said by both. *The Gloria in Excelsis* is said aloud, and all in the Plural Number, as including the People. Before every Prayer is said, *Oremus*, whereby the Priest calls on the whole Assembly to join with him. *The Epistles, Gospels and Creed* are said in a loud voice, to shew they belong to all present.

As to what follows, tho' said in a low voice, 'tis plain the People are concern'd in it. In the *Oblation of the Bread*, the Priest mentions himself and all present. In the *Oblation of the Wine*, he says in the name of all, *We offer to thee, O Lord, &c.* He repeats the same in the following Prayer; and after Washing his Fingers, he prays thus, *Receive, O Holy Trinity, this Oblation we make thee, &c.* And then turning to the People, he says, *Brethren, Pray that my Sacrifice and yours may be Acceptable in the sight of God, &c.* And then calls on all to join with him in Thanksgiving, requiring them to *lift up their Hearts, and give Thanks to God.*

In the *Canon* all is exprest in the Plural Number, as in the first Prayer: *We humbly beseech thee to Accept, and Bless these Gifts and Sacrifices we Offer thee.* In the second: *Be mindful, O God, of thy Servants,*

B

and

*and of all here present, for whom we Offer, or who Offer to thee this Sacrifice. In the third and fourth the People are included with the Priest.*

And thus still he goes on after the Elevation: *Wherefore we thy Servants, and also thy holy People, mindful of thy Passion, &c. and so in all the following Prayers: We humbly beseech thee, &c. And to us Sinners, &c. Deliver us from all evils. Lamb of God, have mercy on us, &c.*

Thus considering the whole Liturgy, 'tis evident the Mass is a Sacrifice common both to Priest and People; and while we behold the Spirit of Christ, and his Church in the Institution of it, it may be easily concluded, the manner of Assisting at it, which is most conformable to this Spirit, must necessarily be the best.

On which grounds it follows; that as many of the Faithful, as desire to Conform to this Spirit of the Church, when they go to Mass, ought to go with the intention of Offering to Almighty God, with the Priest, this great Sacrifice of the Body and Blood of Christ, and consequently be very careful to accompany him, if not in all, at least in the principal parts; that so by this means, they may more effectually partake of the Fruits of it.

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*Q.* I don't see this is the general Method of the Faithful; for they seem to understand, that the making the Oblation belongs only to the Priest, and their part is only to Assist at it with Devotion, that so they may have some share in its Effects, and in the Prayers there said by the Priest; for this end we see some saying their Beads all the time of Mass, others their Morning Prayers, others the Office of the Day, or some private Devotions, and but with very little regard to what the Priest does; and is not this very far from what you speak of?

*A.* 'Tis different; but yet I question not, but as many as are there with their Souls truly raised to God, partake in some degree of the Effects of this Holy Sacrifice; and therefore, without Condemning their Devotions, I only propose a Method, which is judged the best, and may be most for our Spiritual Advantage, such as is generally observed, by as many as perfectly understand their Duty, and would be follow'd by others, were they better instructed. For this end I make it here my request to the generality of Catholics, not to content themselves with some general Notions concerning the Mass, but to take pains themselves, and engage some Charitable Friend to give them a



more particular Instruction, and make them sensible of the true Nature of it, and all its parts, that so they may lose none of those Advantages otherwise to be reaped in this Divine Institution; and that this may be avoided many prophane Indecencies and irreligious Levities, too often seen at that Holy Time, and which most certainly arise from a want of due knowledge and instruction of what is there done, and of what is their Duty to do.

And now as to those, who in time of this Divine Sacrifice, are wholly taken up in saying the *Rosary*, or other *particular Devotions*; I only desire them to remember, they have a great part in the Sacrifice there Offered, that it belongs to them to Offer it to Almighty God with the Priest, as likewise in some manner to partake of the Victim. That, since their Heavenly Father has call'd them to so great a Dignity, they would spare so much time from their *private Devotions*, as to comply with this greater Duty, than which none can possibly be more acceptable to God. And therefore, if they cannot be perswaded to change their Method, that they would make such interruptions at least in their other Prayers



as may give them liberty in some degree to perform this ; that is, lay them by at the more Essential Parts of the Mass, to which they ought to give their Attention.

*Q. Well, I understand you now, that the Mass is the Oblation of the Body and Blood of Christ made to Almighty God ; that the Priest is deputed to consecrate and make this Oblation, and that the People are likewise to offer it with him. But now you must tell me in what manner they are to do this.*

*A. I'll shew you the best Method I can : But I must first lay before you the Chief Ends, for which this Sacrifice is to be offer'd by all Christians.*

*Of the Principal Ends, for which the Sacrifice of the Body and Blood of Christ is to be offer'd : And of the General Dispositions in the Offerers.*

1. **T**HE First Duty of a Christian, is, To render to God that supreme Honour and Worship which is due to Him, as the Sovereign Being. And this being not possible to be more effectually done, than by offering to him the Sacrifice of his only Son ; insomuch as this is an Oblation of infinit Value, being God

equal to himself ; therefore it is, That the *First and Principal End* of every Christian, in going to Mass, ought to be, *To acknowledge to God the Supreme Being, and give him that Honour and Worship, which is due to him alone.*

2. Another principal Duty of a Christian, being, *To give thanks to God for all his Blessings :* And there being no more Acceptable Offering we can make him, than of his only Son, in whom he is well pleas'd : Therefore it is, every Christian, in going to Mass, ought to remember, that *another Principal End*, is to offer to Almighty God this Sacrifice of his only Son, *in Acknowledgment and Thanksgiving for all Benefits and Blessings receiv'd, whether General or Particular, Public or Private.*

3. Since in the Mass is offer'd to God the same Body and Blood of Christ, which, being Sacrificed on Mount Calvary, were a full Satisfaction for Sin ; therefore it is, that the daily Oblation of the same on our Altars, renders God Propitious, by being a daily Application of the Merits of his Son's Passion, and moves him to grant Grace and the Gift of Penance, in order to the Remission of the greatest Sins : And for this End, every Christian going

to Mass, ought to lay before the Father, the Merits and Passion of his only Son, who is there offer'd, with a firm Hope of obtaining, thro' him, that Grace, which may be the effectual Remedy of all their Offences.

4. This Oblation of the Body and Blood of Christ, being thus a Means of daily laying before the Eternal Father, the infinit Value of his Son's Bitter Passion; therefore it is a daily Application of the Merits of Christ to us, likewise for the Relief of our Necessities, and the obtaining new Graces and Blessings for us: And for this reason, every Christian in going to Mass, ought to offer it to Almighty God for the obtaining all Blessings, whether Temporal or Spiritual, whether for themselves, Friends, Governors, or Church, and for the Remedy of all Miseries and Necessities, public or private.

These are the *Four Principal Ends*, for which all the Faithful ought to offer up the Holy Victim, Christ Jesus, in the Mass, to the Eternal Father; for his greater Glory, and their Good, ever remembering besides, in this Oblation, to renew daily the Memory of Christ's Death and Passion, as he himself commanded.

*Q. So then as often as the Faithful go to Mass, they ought to join with the Priest, and offer up the Body and Blood of Christ; 1. For the giving Supreme Worship to God. 2. In Thanksgiving for all Benefits. 3. For the obtaining Pardon of their Sins. 4. For the procuring new Graces and Blessings; and ever in Remembrance of Christ's Passion. Is there any thing more on this Subject?*

*A. Only my Request again to all Catholics, so seriously to reflect on these General Ends, for which they go to Mass, as to let this be a Means of regulating their Devotion, of raising their Spirits to God, and keeping up that true Christian Behavior and Reverence, as seem absolutely necessary for those, who desire to discharge themselves well of these great Duties.*

*Q. How do you mean in particular?*

*A. That while Christians in the Mass offer to Almighty God the Body and Blood of Christ, thus to pay Sovereign Homage to him, they would look on Christ on the Altar, as their Model, and there Consecrate themselves daily to God, by making a Sacrifice of their Body and Soul, according to that Pattern before their Eyes; and thus heartily endeavor*  
to

to give Sovereign Honour to God, by offering not only Christ, but themselves likewise to him.

2. That as often as they offer Christ in *Thanksgiving* to God for all his Benefits, they would likewise join themselves to that Sacrifice, and make an Oblation of their own Hearts to God; remembring the best Acknowledgment on their part, of Blessings received, is a true Christian Life, and the employing all that to his Honour, which has been the Gift of his Goodness.

3. That in offering Christ on the Altar as a *Propitiation* for their Offences, they would remember, that Christ there offered, became a Remedy for Sin, by presenting himself to the Eternal Father, to suffer whatever Punishment his Justice should appoint, for the making due Satisfaction for the Transgressions of Men: And consequently if they desire to partake of the Effect of this Oblation, in the Pardon of their Sins, they would there present themselves before the Altar, in the *Spirit of Penance*. 1. Humbling themselves at the sight of their Offences; with a contrite Heart; beseeching God to grant them a sincere Repentance. 2. *Offering* themselves, according to the Example

before them, to suffer whatever God's Justice shall determine. And 3dly, Resolving, that as they offend daily, so their Life shall be a *daily and continual Penance*, not doubting, but Christ's Infinit Satisfaction, shall be thus effectually applied to them, and supply all their Defects.

4. That in offering Christ on the Altar, for the *obtaining new Blessings*, they be careful to put up all their Prayers to God, *in his Name*; depending entirely on Christ as their Redeemer, as their Mediator, and as their Head; and putting themselves in such a Disposition of Soul, that they be truly his Members, and desire to live by his Spirit.

Thus if the Faithful present themselves before the Altar, in this manner to offer up that holy Victim, Christ Jesus, to his Eternal Father, it will most certainly be for God's Honour, and the great Advantage of their own Souls. But if they think nothing of these *interior Dispositions*, but run to Mass out of Custom, without any concern of thus raising up their Thoughts to God, or applying them, as the nature of this Sacrifice requires; being there in a formal way, like so many Statues, without praying or thinking, I can't tell what Benefit they expect, or even what they do there.

there. And then for many others, who in that lazy Posture of kneeling on one Knee, seem to be paying their Duty to some Demi-God; others who are gaping and staring about, others who are prophanely Whispering and Conversing, others in their Vanities, and even in the State of Sin, with more still of this kind; what can I say of them, but that they abuse the Blessings of Heaven, make void the Designs of Mercy, and are most irreligiously Dishonouring God in that Divine Institution, which was ordain'd for the giving him the highest Worship? Can these any ways hope to obtain Pardon of their Sins, thro' that holy Victim, who in the time of its offering, are giving new Provocations to Heaven in the addition of their Sins; especially those who think so little of Contrition or Repentance, that knowing themselves to be in a wicked State, resolved to go home as they came? Will God accept this Offering from them, who has declared, he will receive no Sacrifice from polluted Hands? Certainly, there's little grounds to flatter them with such hopes: They have more reason to fear the part they have, in being present at this holy Oblation, is to make it a *full Resemblance of Christ on the Cross*; and therefore, as  
when



when he was nail'd to that Sacred Wood, there wanted not some, who Reproached and Blasphemed him in his Sufferings; so here being now offer'd an unbloody Victim, 'tis not without some, who by their irreligious Behaviour and criminal Lives, like those wicked *Jews*, cast out Blasphemies against him: Who are yet so much worse than they, inasmuch as their Knowledge and Belief is an Aggravation of their Crime, beyond that of the *Jews*, who had Ignorance to plead for them, in knowing not what they did.

*Q. Then I see, to run to Mass and see it ended, is not sufficient to partake of the Effects of it, unless a Person be careful to assist there with great Attention, Application and Devotion. What then will become of many that think not of this?*

*A.* 'Tis every one's Duty to be so informed and instructed in such Obligations as belong to their State, as to do them well, and if they are wanting in this, they have so much to answer for. Now a little reason is sufficient to make them sensible of these general Dispositions thus required of them: For if they once reflect, that in going to Mass they go to Honour God, to Thank him for his Benefits, to beg Pardon for their Sins, to Pray for new Blessings, and  
to



to Commemorate the Death of Christ ; does it not immediately appear, that both a Religious Behaviour, a Sincere Devotion, and Hearty Repentance, is necessary for the due performing these Obligations ; and that without this, they are not truly qualified for the just discharge of these great Duties ?

*Q. I see the reason of what you say, and wish all duly considered it, for their own good. But having now understood the Principal Ends and General Dispositions, with which we are to hear Mass, you must now comply with your Promise, and lay before me an easie Method for the joining with the Priest in making this Oblation.*

*A. That I'll do ; but you must give me leave to speak to more than your self : For there being amongst the Faithful, Persons of very different Capacities, some that understand little, others that are better instructed ; there is no one Method proper for all ; and for this reason, I intend to propose three, answerable to the three different Degrees or Orders, in which all the Faithful may be ranked. One for young Beginners, who being wholly Strangers to this Public Service of the Church, desire to be instructed in it : Another for the generality of Catholics, who*

who by Education or Practice are better acquainted with it. A third for such, whose Learning, Piety or Parts, raise them something above the rest. And a fourth may not be improper, for such as are *absent*; and thus I shall include the whole Body of the Faithful.

*First Method of Hearing Mass, for young Beginners.*

**Q.** *What Directions do you give to such who as yet knowing nothing of the Mass, desire to be instructed in it? What would you have them do at first, when they are present at it?*

**A.** My Advice is, that at first when they go to Mass, they would for the first eight or ten Days, use no Book at all; but bend their whole Endeavours, to observe what the Priest does, by only looking on. By this means, in a Week or Fortnight, (it being every Day the same) they'll begin to observe the more remarkable parts of it: As, 1. The removing of the Book. 2. The uncovering the Chalice. 3. The putting Wine into the Chalice. 4. The lifting up the Host and Chalice. 5. The Priest Receiving. 6. His giving the Benediction, &c.

Having observed something of this, it will be then a great help, to have some Chari-

Charitable Friend kneel by, and inform them how these parts are called, or what is then done ; but so, as not to burthen them with too much at first. They may let them know, when the Priest says the *Confiteor*, or publick Confession. That at the first removal of the Book, is read the *Gospel*. At the uncovering the Chalice, or putting Wine into it, is the *Offertory*. At the lifting up the Sacred Host and Chalice, is the *Elevation*. When the Priest Receives, is the *Communion*, &c. By this means, being thus acquainted with what is thus done, and the *Names*, by which these parts are called, they'll be soon fit to use Books of Devotion, and say the Prayers proper, as in them directed by their Titles over them ; and by these be prepared to understand all the rest.

Being come thus far, it may be proper here again to inform them, as before ; That the Priest at Mass, Consecrates the Bread and Wine into the Body and Blood of Christ ; then Offers this Holy Oblation to God, for his Honour and Glory, for the good of his own Soul, and of all present. That the Priest knowing how unworthy he is to perform this Solemn Action, dares not approach the Altar, till by saying the *Confiteor*, he has first humbled

humbled himself in the Confession of his Sins before God : And that since the People are to join with the Priest in Offering to God the Body and Blood of his only Son, 'tis but reasonable, they should likewise humble themselves, with the Priest, in the Confession of their Sins, by saying the *Confiteor* with him, or some other Prayer answerable to it, in the true Spirit of Humility and Contrition.

### At the C O N F I T E O R.

*That is, in the very beginning of the Mass, when the Priest stands bowing down, before he goes up to the Altar ; the People may say the same with him, or as follows.*

**O** Lord God, Father Almighty, I Confess to thee, in the presence of thy Holy Angels and Blessed Saints, that I have provoked thy Anger, by committing Evil, both negligently and wilfully, in thy sight I have Sinned, Lord, I have Sinned : I acknowledge my Iniquity : But thou of thy Goodness, hast promised Pardon to those that truly repent. Wherefore, behold, I now bow down before thee, and heartily detesting all my wickedness, with the Penitent *Publican*, I thus humbly implore thy Mercy : *O God be merciful to me a Sinner.* Deal not with me, I beseech thee.

thee, according to my Iniquities, nor reserve me for Everlasting Punishments, but according to the Multitude of thy tender Mercies, save thy unworthy Servant, that I may serve thee all Days of my Life, and join with all the Powers of Heaven to praise thee, to whom belongs all Honour and Glory, and Adoration for ever. *Amen.*

*When the Priest goes up to the Altar.*

**A**Lmighty and Everlasting God, look down, I beseech thee, on thy Servants here met together in the same Spirit and Faith; and Mercifully give Ear to the Prayers now Offer'd at thy Altar in our behalf. And, as for me in particular, Grant me Pardon of all my past Offences, give me a new Spirit, that I may carefully observe my own Ways, diligently reform whatever is Corrupt and Sinful, and courageously resist all the Enemies of my Salvation. Give me Patience in all Difficulties, Charity to forgive all Injuries, Constancy to perform all Duties: Be thou ever with me, direct and govern me both as to Soul and Body, for behold I now deliver whatever belongs to me into thy Hands: let me therefore be thine now,

*At the Gospel.*

*That is, when the Book is removed to the other side of the Altar, and all the People stand up.*

**L**ord Jesus Christ, who cam'st from Heaven to Instruct us in all Truth, and continu'st still Daily to Teach us by thy Holy Gospels, and the Preachers of thy Word, grant me Grace, that I may be wanting in no Care necessary for my being Instructed in thy Saving Truths; let me be as industrious in my Soul's concern, as I am for my Body; that while I take pains in the Affairs of this World, I may not through stupidity or neglect, let my Soul starve and perish Everlastingly. Let the Rules of thy Gospel be the Direction of my Life, that I may not only know thy Will, but likewise do it, that I may observe thy Commandments, and resisting all the Inclinations of Corrupt Nature, only follow thee, who art the Way, the Truth, and the Life: For thus only can I be truly thy Disciple; and thus only, O Jesus, canst thou be my Master.

me, I beseech thee,

*At the Offertory.*

*That is, when the Priest uncovers the Chalice, and Offers up the Bread on a little Plate, and putting Wine into the Chalice, Offers that likewise in the middle of the Altar.*

**T**HE Priest now Offers to thee, O God, the Bread and Wine, which are to be Blest and Consecrated into the Body and Blood of thy only Son ; he Offers thee the Holy Victim Christ Jesus, which he desires thee to accept for thy Honor, and our Good: I likewise, thy unworthy Servant, join with him in making this Oblation to thee, desiring thee to Accept it in Memory of that free Oblation which our Dear Redeemer made of himself, to become a Sacrifice for our Sins. And as for my self, behold I now Offer my Body and Soul, and all that belongs to me, with these Gifts, upon thy Altar, heartily beseeching thee, that by thy Grace it may be all Sanctify'd this Day, and Consecrated to thy Service and Glory. Lord, I Confess I am a Sinner and Nothing ; but give me now thy Blessing, and I shall be thine for ever.

*When*



*When the Priest has wash'd his Hands at  
the corner of the Altar.*

**L**ord Jesus, 'twas thy infinit Love for Man, and desire of his Salvation, which mov'd thee to leave us thy Body and Blood to be daily offer'd on our Altars; that so we might have a perpetual Memorial of thy most Sacred Passion, and by laying before the Father the infinit Value of thy Sufferings, we might powerfully move him to grant us all Blessings necessary for our Salvation.

Behold then, according to thy holy Ordinance, I now join with the Priest in offering this holy Sacrifice, in remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in Adoration of his Sovereign Majesty, and in Acknowledgment of his Supreme Being: I offer it him in Thanksgiving for his Blessings bestow'd on me and his whole Church, I offer it him, that in virtue of thy Sufferings on the Cross, I may obtain Pardon of all the Offences I have committed against him; and that thro' the infinit Value of thy Merits, I may receive all those Helps, which are necessary for my Well-being here and hereafter.

Mov'd

Mov'd likewise by the grateful Oblation of this Spotless Lamb, and the Memory of his Passion, I beseech thee, O God, to pour forth thy Blessings on thy Church, on this Nation, on my Friends and Benefactors, shew mercy likewise to my Enemies, be found by those that seek thee, comfort the afflicted, and reclaim all Sinners from their evil Ways, and help all according to their different Necessities.

*At the Elevation.*

*That is, just in the middle of the Mass, when the Priest having Consecrated, lifts up first the sacred Host, and then the Chalice over his Head, in Memory of Christ being lifted up on the Cross.*

**I** Adore thee, O Jesus my Redeemer, who wast Crucified for the Sins of Men. I confess thee to be the Son of the Living God: Thou wast once lifted up on the Cross, and now, in Memory of thy Passion, is thy Body and Blood daily offer'd up under the Forms of Bread and Wine. Have mercy on me, Dear Jesus, and grant, that thy Sufferings and Death may not be lost on me thro' my Wickedness or Neglect. This thy Sacred Blood was shed for my Redemption,

Redemption, O Grant by this thy Mercy, I may rather chuse to lay down my Life, and shed my Blood, than wilfully offend against this thy infinit Goodness.

*After the Elevation,  
They may go on. praying thus.*

**I** Love thee, Dear Jesus, the Saviour of my Soul, who diedst on the Cross a Sacrifice for the Sins of the whole World. I most firmly believe, that by Vertue of Consecration, thou, Lord, true God and true Man, art really present, in a most wonderful manner, on the Altar. I believe thou art here present, who art the Assur'd Hope, and only Salvation of Sinners; who art the Sovereign Remedy of all our Necessities, the Comfort in our Troubles, and Support in our Distress.

Hallowed be thy Name my Sweet Savior Jesus Christ, and may all Creatures give thee praise, for that infinit Love, which brought thee from Heaven, to offer up thy self on the Cross for our Redemption.

Hallowed again be thy Name, most Blessed Jesus, for that infinit Love, which mov'd thee to leave us in this Venerable Sacrament, thy Body and Blood under  
the

the Forms of Bread and Wine, so to become our daily Oblation, and renew in us the Memory of thy Death and Passion.

O Lamb of God, that tak'st away the Sins of the World, have Mercy on us, and grant us thy Peace. Look on us with the Eyes of Compassion, and Heal all our Infirmities: Behold I am miserable, weak, and subject to Sin; but if thou wilt, thou canst make me whole. Heal me then, O Lord, and I shall be healed. Be now to me a Saviour, and give me thy Grace, whereby I may conquer all my Evil Inclinations, and serve thee more faithfully to the end of my Life.

Refresh my Soul with this Spiritual and Heavenly Food, and strengthen me continually with thy Assistance, that neither in Life nor Death I may depart from thee, nor ever be depriv'd of thy Grace and Blessing, who livest and reignest with God the Father, in the Unity of the Holy Ghost, one God, World without end, *Amen.*

*At the Communion.*

*That is, when the Priest communicates and receives the Body and Blood of Christ.*

**N**OW the Priest receives this holy Banquet; But as for me, I am unworthy

worthy to partake of it : I am most unworthy, Lord, thou shouldst enter under my Roof; but since, by thy Word, thou wast pleased, even absent, to Heal the Centurion's Servant, speak now the Word, and my Soul shall be healed.

I acknowledge thee to be the Bread of Life, who cam'st down from Heaven to be the Food of our Souls, and that whoever eats of this Bread shall live for Ever. I wish I were truly dispos'd to partake of it, as I ought, that so my Soul might be refreshed and comforted. Despise not, I beseech thee, this my Desire: And tho' I am frail and weak, yet still let my Soul be sensible of thy Sweetness: Come then, Lord, and command, that my sinful Soul may be heal'd: Preserve me from all Temptation, and from the Dangers of my own Weakness, and abide with me for Ever.

*At the Blessing.*

*That is, when the Priest, at the end of Mass, maketh the Sign of the Cross, with his Hand over the People.*

**M**A Y the Blessing of Almighty God, Father, Son, and Holy Ghost, descend upon me, and keep me for Ever. And thou, O Heavenly Father, pardon

me, I beseech thee, all my Distractions and Negligence in this time of Prayer. I offer thee the infinit Merits of thy Son's Bitter Passion, to supply all my Defects, and beg of thee, thro' him, to grant me that Grace, whereby I may be enabled to serve thee all my Life. I here purpose this Day to watch over my self, and especially to avoid those wonted Failings, into which I so easily fall; and for all the Actions of this Day, I here consecrate them to thy Service, and to the Honor of thy Name; for thou art my Lord, and if I live not to thee, I shall be for Ever Miserable. Be with me therefore, my Jesus, and protect me for Ever, *Amen.*

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**Q.** *When a Person understands indifferently well so far, what is he to do still to improve himself, and know farther?*

**A.** I would have him be attentive still to other parts of the Mass; and endeavor to know the *English* of some Expressions, which being us'd every Day, he may soon learn with a little Care, and they will be very helpful in order to perfect him in a true understanding of the whole: Such are these which follow.

C

I Kyrie

- 1 Kyrie eleison.
- 2 Christe eleison.
- 3 Gloria in excelsis Deo.
- 4 Dominus vobiscum.
- 5 Et cum Spiritu tuo.
- 6 Oremus.
- 7 Deo gratias.
- 8 Gloria tibi Domine.
- 9 Laus tibi Christe.
- 10 Credo in unum Deum.
- 11 Et Homo factus est.
- 12 Orate Fratres.
- 13 Per omnia seculo seculorum.
- 14 Sanctus, Sanctus, Sanctus.
- 15 Sursum corda.
- 16 Pater noster.
- 17 Et ne nos inducas in tentationem.
- 18 Sed libera nos a malo.
- 19 Pax Domini sit semper vobiscum.
- 20 Agnus Dei qui tollis peccata mundi miserere nobis.
- 21 Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, & sanabitur anima mea.
- 22 Ite Missa est.
- 23 Benedicamus Domino.
- 24 Requiescant in pace.



- 1 Lord, have mercy on us.
- 2 Christ, have mercy on us.
- 3 Glory be to God on high.
- 4 The Lord be with you.
- 5 And with thy Spirit.
- 6 Let us pray.
- 7 Thanks be to God.
- 8 Glory be to thee, O Lord.
- 9 Praise be to thee, O Christ.
- 10 I believe in One God.
- 11 And he was made Man.
- 12 Brethren pray.
- 13 World without end.
- 14 Holy, Holy, Holy.
- 15 Lift up your Hearts.
- 16 Our Father.
- 17 And lead us not into Temptation.
- 18 But deliver us from Evil.
- 19 The Peace of our Lord be always  
with you.
- mi- 20 Lamb of God, that tak'st away the  
Sins of the World, have mercy on us.
- sub 21 Lord, I am not worthy thou shouldst  
, & enter under my Roof; say but only the  
word, and my Soul shall be heal'd.
- 22 Depart, Mass is done.
- 23 Let us Bless our Lord.
- 24 Let them rest in Peace.

34

*First Method*

25 *Benedicat vos Omnipotens Deus, Pater  
& Filius, & Spiritus Sanctus.*

26 *Et Verbum Caro factum est.*

25 Almighty God, Father, Son, and Holy Ghost, Bless you.

26 And the Word was made Flesh.

When a Person by Industry and Observation is come to understand thus far, he ought by degrees to take notice of these parts of the Mass: As, when the *Kyrie Eleison* is said; when *Credo in unum Deum*, or the *Creed*; when *Orate Fratres*; when the *Preface*; when *Sanctus, Sanctus*; when the *Canon* begins; when the Priest makes the *Memento's*; when he says the *Pater Noster*; when *Agnus Dei*; when *Domine non sum Dignus*; when *St. John's Gospel*: Which may be done in a short time, with the help of some Charitable Friend kneeling by: And then it may be proper to look over the whole Mass, and see the Method of it, and thus fit himself for hearing it with a distinct Application to every part, as here follows, Translated from the *French*, tho' with some considerable Alterations and Additions.

## *The Ordinary of the Mass.*

Priest.

The Priest, at the Foot of the Altar, begins thus,

*In the Name of the Father and of the Son, and of the Holy Ghost, Amen.*

P. *I will go to the Altar of God.*

A. *To God, who Rejoices my Youth.*

P. *Judge me, O God, and discern my cause from the Nation not holy; from the unjust and deceitful Man deliver me.*

A. *Because thou art my God, my strength, why hast thou rejected me? And why do I sorrowful, whilst the Enemy afflicts me?*

P. *Send forth thy Light and Truth; they have conducted and brought me to thy Holy Hill, and to thy Tabernacle.*

A. *And I will go to the Altar of God, to God, who rejoices my Youth.*

P. *I will praise thee on the Harp, O God, my God; why art thou sorrowful, my Soul, and why dost thou trouble me?*

A. *Hope in God; because I will still praise him: he is the Salvation of my Countenance, and my God.*

P. *Glory*

*Second Method of Hearing Mass, by accompanying the Priest in every part of it, and proper for such as are well instructed.*

*People.*

*The People may answer the Priest, as is set down in the other Page, or say as follows.*

*In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.*

*I will draw near thy Altar, O my God, there to gain new Strength and Vigor to my Soul, and by thy Grace separate me from those Unbelievers, who have no trust in thee :*

*That Grace which Comforts me, when the remembrance of my Sins Afflict and Cast me down :*

*That Grace, which lets me know, there's an Everlasting Refuge in thy Goodness, and that thou art ready to forgive, even our greatest Sins, as soon as we sincerely acknowledge them.*

*P. Glory be to the Father, and to the Son, and to the Holy Ghost.*

*A. As it was in the beginning, is now, and ever shall be, World without end, Amen.*

*P. I will go to the Altar of God.*

*A. To God who rejoices my Youth.*

*P. Our help is in the Name of our Lord.*

*A. Who made Heaven and Earth.*

The Priest bowing down, says the Confiteor.

**I** Confess to Almighty God, to the Blessed Virgin Mary, to the Blessed Michael the Archangel, to the Blessed John Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, Brethren, that I have very much Sinned in Thought, Word and Deed, thro' my Fault, thro' my Fault, thro' my most grievous Fault. Therefore I beseech the Blessed Virgin Mary, Blessed Michael the Archangel, Blessed John Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you, Brethren, to Pray to our Lord God for me.

*A. Almighty God be merciful to you, and forgiving you your Sins, bring you to Life Everlasting. R. Amen.*

Then

*The People may say the Confiteor after the Priest, or as follows.*

**I** Confess then, and acknowledge, O my God, not only to thee, to whom the Secrets of my Heart are already known, but also to that Sacred Assembly of Saints which are Eternally Blessed with thy Presence ; to all about me, that are here present, groaning under the Burthen of Sin ; that I have infinitely Offended thee, in my Thoughts, in my Words, and in my Actions ; and that nothing but thy infinite Mercy can equal my Sins : Therefore I beseech those Favorites of Heaven, that are always attending thy Divine Majesty, to intercede for me : And first, that Glorious and Perpetual Virgin, thy Ever-Blessed Mother ; then thy Pure and Holy Angels, and all thy Saints, who are Enflam'd with Divine Charity : And lastly, all those, who here below, are endeavoring, tho' at a distance, to follow their great Example.



Then the Clerk, in the name of the People having said the *Confiteor*, the Priest Prays, as follows; for them.

**A** *lmighty God, be merciful to you, and forgiving you your Sins, bring you to Life Everlasting. R. Amen.*

*Almighty and merciful God, grant us Pardon, Absolution and Remission of our Sins. R. Amen.*

*P. Looking towards us, O Lord, thou wilt give us Life.*

*A. And thy People will rejoice in thee.*

*P. Lord, shew us thy mercy.*

*A. And grant us thy Salvation.*

*P. Lord, bear my Prayer.*

*A. And let my Cry come to thee.*

*P. Our Lord be with you.*

*A. And with thy Spirit.*

The Priest going up to the Altar, says in a low Voice.

**T** *ake from us our Iniquities, we beseech thee, O Lord, that we may be worthy to enter into thy Sanctuary with a clean heart. Thro' Christ our Lord. Amen.*

Being come up to the Altar, he kisses it, saying,

**W** *E beseech thee, O Lord, by the Merits of those Saints, whose Relicks are here, and of all the Saints, to forgive me all my Sins. Amen.*

The

*After the Confiteor.*

**O** My God, who hast Commanded us to Pray one for another, and in thy Holy Church, hast given, even to Sinners, the Power of Absolving from Sin : Receive with an equal Bounty, the Prayers of thy People for the Priest, and those of thy Priest for the People.

*When the Priest is going up to the Altar.*

**U**Nite, O Lord, our Hearts and our Wills, and remove from us every thing, that may any ways make us unfit for our appearing in thy Sanctuary.

Tho' we are unworthy of our selves, yet our Comfort is, we are the Legitimate Posterity of those Blessed Saints, whose Sacred Relics are placed on thy Holy Altars. Grant then, thro' their Prayers, all what thou may'st justly refuse us, thro' the

The Priest goes to the Book, and having read Two or Three Verses of the Scripture, call'd the *Introit of the Mass*, which being every Day proper or different, cannot be set down, he then goes to the middle of the Altar, and says,

P. Kyrie eleison.	}	Lord have Mercy.
A. Kyrie eleison.		
P. Kyrie eleison.	}	Christ have Mercy.
A. Christe eleison.		
P. Christe eleison.	}	Lord have Mercy.
A. Christe eleison.		
P. Kyrie eleison.	}	Lord have Mercy.
A. Kyrie eleison.		
P. Kyrie eleison.	}	

Then he begins *Gloria in excelsis Deo*,  
as follows.

**G**Lory be to God on High, and Peace on Earth to Men of Good Will. We Praise thee, we Bless thee, we Adore thee, we Glorifie thee, we give thee Thanks for thy great Glory. Lord God, Heavenly King, Father Almighty. Lord Jesus Christ, the only Begotten Son. Lord God, Lamb of God, Son of the Father, who takest away the Sins of the World,

the slothful tepidity of our own, and forgive us all our Sins.

*At the Introit,*

*Or when the Priest goes first to the Book.*

**G**Rant, Lord, we may be truly prepared for the Offering this great Sacrifice to thee this Day, and because our Sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

*At the Kyrie eleison.*

**H**AVE mercy on me, O Lord, and forgive me all my Sins; and tho' I have nothing of my own to move thy Goodness, yet let my importunity prevail: Have mercy on me, O Lord, have mercy on me.

*At the Gloria in excelsis.*

**T**HE Glory, O my God, which may any ways be proportion'd to thy Greatness, can only be paid thee in Heaven; my Heart, however, desires to give thee what Homage it can upon Earth: And therefore, with this thy Servant at the Altar, and the whole Congregation, I Praise thee, I Bless thee, I Adore and Glorify

*World, have mercy on us : Who takest away the Sins of the World, hear our Prayer : Who sittest at the Right Hand of the Father, have mercy on us. For thou only art Holy ; thou only art our Lord ; thou only, O Jesus Christ, together with the Holy Ghost, art most High, in the Glory of God the Father. Amen.*

He turns to the People, and says,

*P. Our Lord be with you.*

*A. And with thy Spirit.*

Then goes to the Book, and having said, *Oremus, Let us Pray*, he begins the Collects or Prayers of the Day, which being every Day different, cannot be here set down.

Place of the Collects.

thee, and give thee Thanks, Almighty Father, Eternal Son and Holy Ghost, most High God, and only Lord. All I expect, is from thee, and I desire no longer to live, than I am to live in thy Service.

*When the Priest turns to the People and says, Our Lord be with you.*

**B**E thou always with us, O my God, and let thy Grace never depart from us.

*While the Priest is saying the Collects, or Prayers of the Day, the People may thus join with him.*

**A**lmighty and Eternal God, we humbly beseech thee, mercifully to give Ear to the Prayers of thy Servant, which he offers thee in the Name of thy Church, and in behalf of us thy People: Accept them to the Honor of thy Name, and Good of our Souls; and grant us all those Blessings, which may any ways Contribute to our Salvation. Thro' our Lord Jesus Christ, &c.

*On*

The Collects being ended, the Priest, laying his Hand on the Book, reads the *Epistle or Lesson*, which being every Day different, cannot be set down here.

The



*On a Sunday or Feria may be said.*

O God, who never forsak'st those that Trust in thee, mercifully hear our Prayers ; and since our Weakness is such, that without thee we can do nothing, grant us the Daily assistance of thy Grace, that in observing thy Commandments, we may be ever acceptable to Thee. Thro' our Lord Jesus.

*On a Festival of a Saint.*

Grant, we beseech thee, Almighty God, that the Examples of thy Saints may effectually move us to reform our Lives, that while we Celebrate their Festivals, we may also imitate their Actions. Thro' our Lord Jesus Christ.

*At the Epistle.*

THou hast taught us, O Lord, by thy Prophets and Apostles, grant we may so improve, by their Doctrine and Example, in the love of thy Holy Name, that we may manifest in our Lives, whose Disciples we are : That tho' we live amidst Corruption, we may not follow the Inclinations of Flesh and Blood ; but having master'd all their Passions, we may be directed by thy Light, be strengthened by

The *Epistle* being ended, the Clerk Answers, *Deo gratias, Thanks be to God*; and then the Priest goes on with the *Gradual*; which is Compos'd of some few Verses of Holy Scripture, and is every Day different.

This being ended, the Book is remov'd: and while it is Carrying to the other side of the Altar, the Priest stands bowing down at the middle of the Altar, and says,

**C**leanse my Heart and Lips, Almighty God, who didst Cleanse the Lips of *Isaiah the Prophet with a Burning Coal*: Vouchsafe, thro' thy gracious Mercy, so to Purifie me, that I may worthily declare thy Gospel, thro' Christ our Lord. Amen. Bless me, O Lord.

Our Lord be in my Heart and Lips, that I may worthily and fitly publish his Gospel. Amen.

After

by thy Grace, walk in the perfect Observance of thy Law, and Serve thee with Clean Hearts.

*At the Gradual.*

**H**OW wonderful, O Lord, is thy Name thro' the whole Earth! I will bless our Lord at all times; his Praise shall be ever in my Mouth. Be thou my God and my Protector: In thee alone will I put my Trust; let me not be Confounded for ever.

*When the Priest stands bowing down before the middle of the Altar, and the Book is removing to the other side.*

**W**HAT Ears, O Lord, are fit to hear thy Gospel, or Heart to receive it, except they are first prepared by thy Sanctifying Grace? Let the Fire then of thy Love have the same Effect on us, as the Fire of thy Altar had on the Prophet *Isaiab*; for thus only, O Lord, will thy Holy Word be to us a means of Life, and never rise in Judgment against us,

*At*

After this the Priest goes to the Book, and reads the *Gospel*, which is different every Day : First saying, *Dominus Vobiscum*, Our Lord be with you : *Sequentia Sancti Evangelii, Secundum, &c.* The sequence of the Holy Gospel. To which the Clerk answers, *Gloria tibi Domine*, Glory be to thee, O Lord.

At the end of the Gospel, the Clerk Answers, *Laus tibi Christe*, Praise be to thee, O Christ. And the Priest going to the middle of the Altar, says the Nicene Creed, beginning thus, *Credo in unum Deum.*

**I** Believe in One God, the Father Almighty, Maker of Heaven and Earth, and of all things Visible and Invisible. And in One Lord Jesus Christ, the only Begotten Son of God. And Born of the Father before all Ages. God of God, Light of Light, true God

*At the Gospel.*

**I**Mprint, O Lord, we beseech thee, the Maxims and Rules of thy Gospel deep in our Hearts, that while we profess our selves Christians, we may not live like Heathens. What will it profit me, if I know thy Will, and do it not? If I hear thy Law, and keep it not? This will be only to turn the Food of Life into Poison; and make seeing the way to Happiness, be the encrease of my Damnation. Deliver me, O God, from this Error, and so perfectly at present possess my Heart, that my rebellious Appetites being over-rul'd by thy Grace, I may henceforth live in the denial of my self, and, like thy true Servants, only hear and follow thee.

*At the Creed.*

*The People may say it with the Priest, or make a short Profession of their Faith, as follows.*

**I** Believe, O Lord, all thou hast taught me by thy Holy Church: In this Faith, by the Assistance of thy Grace, I desire to Live and Die: O Lord, help my Unbelief. I Adore all I Apprehend in these Adorable Mysteries, and likewise what

God of true God. Begotten, not Made, Consubstantial to the Father, by whom all things were made. Who for us Men, and for our Salvation, came down from Heaven. And was Incarnate by the Holy Ghost of the Virgin Mary, and **WAS MADE MAN.** Was Crucified also for us; Suffered under Pontius Pilate, and was Buried. And the Third Day Rose again, according to the Scriptures. And Ascended into Heaven: Sits at the Right Hand of the Father. And shall come again with Glory to Judge the Living and the Dead; of whose Kingdom there shall be no End. And in the Holy Ghost, the Lord and Giver of Life: Who proceeds from the Father and the Son. Who together with the Father and the Son, is Ador'd and Conglorified; who spoke by the Prophets. And One, Holy, Catholic and Apostolic Church. I confess One Baptism for the Remission of Sins. And I expect the Resurrection of the Dead. And the Life of the World to come. Amen.

After the Creed (and likewise on all Days on which the Creed is not said) the Priest turns to the People; and says, *Our Lord be with you*; and having read the Offertory, being a Verse of the Holy Scripture,

what I am not able to Comprehend : For since my Understanding is so narrow, that I know but very little, even of my self, 'tis neither just nor possible I should perfectly Comprehend thee, O my Infinit and Incomprehensible God : By thy Divine Grace I am Convinc'd of the Sincerity and Wisdom of those, who have delivered these Divine Mysteries to us. Their Miraculous Success is a sufficient proof : Thy Goodness and Promises are my Security : These Comfort my Heart, and Support my Faith.

Where shall I go, my Lord ? Thou hast the Words of Eternal Life.

Of thy Truths thus delivered, my Reason and Will shall never doubt, tho' my Sences and vain Imagination should.

I ask not the removing of Mountains : How little soever my Faith be, since it is True and Sincere, vouchsafe, O Lord, to Accept it. I Believe, O Lord, help my Unbelief.

*At the Offertory.*

*When the Priest Uncovers the Chalice, and Offers the Bread on the little Plate, the People ought to offer it with him.*

Accept



Scripture, he then uncovers the Chalice, and Offers the Bread on the Paten, &c. saying,

**A**cept, O Holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant, Offer thee, my Living and True God, for my innumerable Sins, Offences and Negligences, and for all here present, and for all Faithful Christians, Living and Dead, that it may avail me, and them, to Life Everlasting. Amen.

When the Priest puts Wine and Water into the Chalice, he says,

**O** God, who in Creating Human Nature, hast wonderfully Dignified it; and Reformed it again by a yet greater Miracle. Grant, by the Mystery of this Water and Wine, we may partake of his Divinity, who vouchsafed to take upon him our Humanity, namely, Jesus Christ, thy Son our Lord, who with thee, in the Unity of the Holy Ghost, liveth and reigneth God, World without end. Amen.

Then

**A**Ccept, O Eternal Father, this Offering we make thee; 'tis only Bread as yet; but, by a Miracle of thy Power and Grace, thou art going to make of it, a Holy and Eternal Host, who Offers himself to thee, for the Salvation of all the Faithful, Absent and Present, Living and Dead. Regard not, O Lord, our Misery, except it be with an Eye of Pity; but look on that Eternal Priest, Christ Jesus, who being Innocent and Spotless, is continually our Advocate before thee, Pleading for the Remission of our Sins, and Relief of our Necessities.

*While the Priest, at the Corner of the Altar, puts Wine and Water into the Chalice.*

**I**N thy Incarnation, O Lord, thou hast United thy Divinity to our frail Humane Nature; but go on still Daily, we beseech thee, with thy Works of Mercy, and grant, that we thy People may be so truly United to thee, that neither Interest, Pleasure, or Neglect, may be ever able to divide us from thee.

**D**

*When*

Then Offering the Wine in the Chalice in the middle of the Altar, he says,

**W**E Offer thee, O Lord, the Chalice of Salvation, beseeching thy Clemency, that it may ascend before thy Divine Majesty, as a sweet Perfume, for our Salvation, and for that of the whole World. Amen.

Bowing down, he says,

**A** Ccept us, O Lord, in the Spirit of Humility, and a Contrite Heart; and so may our Sacrifice be made this Day in thy sight, that it be pleasing to thee, O Lord God.

Then Blessing the Bread and Wine, he says,

**C**ome, Almighty and Eternal God the Sanctifier, and bless ✠ this Sacrifice prepared for the Glory of thy Holy Name.

He then goes to the corner of the Altar and washes his Hands, saying, Ps. 25.

**I** Will wash my Hands among the Innocent and encompass thy Altar, O Lord. That I may hear the Voice of Praise, and declare all thy wonderful Works.

Lord,

*When the Priest Offers the Chalice in the middle of the Altar.*

**T**Hou only, O Lord, canst render this Offering Worthy of thee, and Capable of giving Salvation to the World: Accept it, we beseech thee, and so purifie our Souls, that we may be Acceptable in thy sight.

*When he bows down.*

**W**E can add nothing here, but the Sacrifice of an Humble and Contrite Heart, which Thou, O Lord, wilt never despise.

*When he blesses the Bread and Wine, which he has Offered, making the Sign of the Cross over them.*

**T**Here remains now this to be done by thee, my Lord, that thou come, O most Holy and Almighty God, and Bless and Sanctifie what already begins to belong to thee.

*When the Priest washes his Fingers at the Corner of the Altar.*

**T**Hou, Lord, who once vouchsafed'st to wash thy Disciples Feet, before their invitation to thy Holy Table, wash us also, we beseech thee, O Lord, and wash

Lord, I have lov'd the Beauty of thy House,  
and the Place where thy Glory dwells.

Destroy not my Soul, O God, with the un-  
righteous, nor my Life with Bloody Men:

Whose Hands are full of Iniquity, and  
their Right Hand filled with Gifts.

As for me, I have walked in my Imocen-  
cy: Redeem me, and have Mercy on me.

My Feet have stood in the Right Way: in  
thy Congregations I will bless thee, O Lord.

Glory be to the Father, and to the Son, &c.

The Priest goes to the middle of the Altar,  
and bowing down, says,

**R** Ecce, O Holy Trinity, this Oblation we  
make thee, in Memory of the Passion, Re-  
surrection and Ascension of our Lord Jesus  
Christ: And in Honour of Blessed Mary Ever-  
Virgin, of Blessed John Baptist, of the Holy  
Apostles Peter and Paul, of these and of all  
the Saints; that it may be available to their  
Honour and our Salvation. And may they  
vouchsafe to intercede for us in Heaven  
whose Memory we Celebrate on Earth. Thro  
the same Christ our Lord. Amen.

The

us again ; not only our Feet and Hands,  
but our Hearts, our Desires, our Souls,  
that we may be wholly innocent and  
pure.

*When the Priest in the middle of the Altar,  
stands bowing down, they may say the  
same with him, or as follows.*

**M**ost Holy and Adorable Trinity,  
vouchsafe to receive this our Sacri-  
fice, in remembrance of our Savior's Pas-  
sion, Resurrection, and Glorious Ascension ;  
and grant, it may sensibly work in our  
Souls the Effects of these Mysteries.

Let those Saints, whose Memory we  
celebrate, not forget us in Heaven. They  
found help in this Divine Mystery : Grant,  
O Lord, it may likewise contribute to our  
Salvation.

Then kissing the Altar, he turns to the People, and says, *Orate Fratres, &c.* that is,

**B** *Rebren, Pray that my Sacrifice and yours may be acceptable to God the Father Almighty.*

He then goes on with some Prayers, which being said in a low Voice, are called *Secreta*; and being different every Day, cannot be set down; and as many *Collects* as he said before the *Epistle*, so many Prayers he says here, answerable to them.

S E C R E T A.

Then

*for well Instructed.*

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*When he turns about, and says, Orate Fratres, the People ought to Pray, as he desires, saying,*

**M**A Y our Lord receive *this* Sacrifice from thy Hands, to the Praise and Glory of his Name, for our good, and the benefit of his whole Church.

*When the Priest is saying the Prayers in the Book, proper to the Day, in a low Voice, the People may thus join with him.*

**M**ercifully hear our Prayers, O Lord, and graciously accept this Oblation, which we thy Servants are making to thee; that as we offer it to the Honor of thy Name, so it may be to us here a means of obtaining thy Grace, and in the next Life, everlasting Happiness.

*On a Sunday or Feria may be said,*

**A** ccept, O Lord, we beseech thee, both our Offering and Prayers, and by this Holy Sacrifice work such a Change in our Hearts, that our Affections being taken off the things of this World, our Desires may be wholly fix'd on Heaven.

*On the Festival of a Saint.*

**S**anctifie, O Lord, we beseech thee, these Gifts, which we offer thee, in this Solemnity of thy Holy Servant, and



Then he goes on, saying in a loud Voice  
*Per omnia Sæcula Sæculorum*; that is,

P. **W**orld without end.

A. *Amen.*

Preface begins.

P. *Our Lord be with you.*

A. *And with thy Spirit.*

P. *Lift up your Hearts.*

A. *We have them lifted up to God.*

P. *Let us give thanks to our Lord God.*

A. *It is meet and just.*

**I**T is verily meet and just, right and available to Salvation, that we always, and in all places give thanks to thee, Holy Lord, Father Almighty, Eternal God, thro' Christ our Lord; by whom the Angels Praise thy Majesty, the Dominations Adore it, the Powers Tremble in its sight, the Heavens and Heavenly Virtues, and Blessed Seraphins, with Common Jubilee Glorifie it; together with whom we beseech thee, that we may be admitted to join our Voices, saying in an humble manner;  
 Holy,

so strengthen us by thy Grace, that both in Prosperity and Adversity, our Ways may be ever directed to thy Honour. Thro' our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the Unity of the Holy Ghost, God, &c.

*The Prayers being ended, he begins again in a loud Voice, thus, Per omnia Sæcula Sæculorum; and so begins the Preface, which the People may say with him, or as follows.*

**R**aise our Hearts, O Lord, we beseech thee, above the Thoughts of Earthly things; and lift them up to thee. Where our Treasure is, the Treasure of Salvation, there let our Hearts also continually be. As our Life is but one continued Series of thy Favors towards us; so let us continue our Daily Thanksgivings to thee.

Behold the whole Hierarchy of thy Holy Angels, who stand always Trembling in thy Presence, are now, with us, going to Adore thee on this Altar. Permit us, O Lord, to join our Weak and Tepid Praises in Consort with their Divine Hymn, and say,

Holy, Holy, Holy, is the Lord of Hosts:  
How great is the distance of his Infinite  
D 5 Majesty.

*Holy, Holy, Holy, Lord God of Sabbath.  
The Heavens and Earth are full of thy Glory.  
Hosanna in the highest. Blessed is he that  
comes in the Name of our Lord. Hosanna in  
the highest.*

After this he begins the Canon, or chief  
Action of the Sacrifice, in a low Voice,  
bowing down, and saying,

**T**herefore, most merciful Father, we hum-  
bly pray and beseech thee, thro' thy Son  
Jesus Christ our Lord, to Accept and Bless  
these ✠ Gifts, these ✠ Presents, these Holy ✠  
unspotted Sacrifices, which in the first place  
we Offer to thee for thy Holy Catholic Church,  
that thou wouldst be pleased to grant her  
Peace, to Preserve, Unite, and Govern her  
throughout the whole World, together with  
thy Servant N. our Chief Bishop, N. our Pre-  
late, and N. our King, as also all Orthodox  
Believers and Professors of the Catholic and  
Apostolic Faith.

Then

Majesty from us poor Worms below :  
Heaven and Earth are full of thy Glory :  
Grant, Lord, that our Hearts may be also  
full of it. Let Heaven and Earth bless  
him, that comes in the Name of our Lord ;  
'tis our Lord himself is coming, tho' af-  
ter an Invisible Manner ; blessed be his  
Name.

*When the Priest begins the Canon, bowing  
down, and in a low Voice.*

**M**OST Merciful Father, who hast given  
us thy only Son to be our Daily Sa-  
crifice, we beseech thee, in the Name of  
this Holy Victim, incline thy Ear to our  
Prayers, and favor our Desires.

Thou who art the Pastor of all Pastors,  
Protect, Unite, and Govern, thy Holy  
Church, throughout the whole World.  
Pour forth thy Blessings on his present  
Holiness, and on that Prelate, who has  
a particular Charge over us. Preserve and  
Save our King : Render him both good  
and great in this Life, and Eternally hap-  
py in the next, and give a Blessing to his  
Subjects.

*While*

Then joining his Hands before his Breast, he in silence makes his *Memento*, praying for such in particular, as are recommended to him, &c. beginning thus.

**B**E mindful, O Lord, of thy Servants, Men and Women N. N. here he prays in silence.

Having

*While the Priest makes his Memento, standing with his Hands join'd before his Breast, the Faithful ought at the same time to make their Memento, praying in particular for themselves and Friends, &c. something after this manner.*

**I** Offer thee, O Eternal Father, with this thy Minister at the Altar, this Oblation of the Body and Blood of thy only Son, to thy Honor and Glory; in Remembrance of my Savior's Passion, in Thanksgiving for thy Benefits, in Satisfaction for all my Sins, and for the obtaining thy Grace, whereby I may be enabled to live Virtuously, and die Happily. I desire thee likewise to Accept it, O God, for such my Parents, Friends and Benefactors; grant them all Blessings Spiritual and Temporal; likewise for all such as are in Misery; for those I have any ways injured in Word or Deed; for all my Enemies; for the Conversion of Sinners, and Enlightning all that sit in Darkness. Pour forth thy Blessings on all, according to their different Necessities, thro' the Merits of thy only Son our Lord.

*Here*

Having ended the *Memento*, he opens his Arms, and goes on ;

**A**ND for all here present, whose Faith and Devotion is known to thee, for whom we offer, or who offer thee this Sacrifice of Praise, for themselves, and for all theirs ; for the Redemption of their Souls, for the Hope of their Salvation and Safety ; and who now pay their Vows to thee, the Eternal, Living and True God.

Communicating with, and Honouring the Memory, in the first place, of the Glorious Ever-Virgin Mary, Mother of our Lord God Jesus Christ ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clemens, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints ; by whose Merits and Prayers, grant, we may in all things be defended by the help of thy Protection. Thro' the same Christ our Lord. Amen.

The Priest spreading his Hands over the Oblation, says,

**W**E therefore beseech thee, O Lord, graciously to Accept this Oblation of our servitude, and of thy whole Family : Dispose  
our

*Here may every one add their particular Necessities, as likewise of their Friends, &c.*

**G**ive ear, we beseech thee, to the Prayers of thy Servant, who is here appointed to make this Oblation in our behalf, and Grant it may be effectual for the obtaining all those Blessings, which he asks for us.

Be thou, O Lord, the Eternal Bond of all our Friendships and Societies. And as thou hast vouchsafed to join us, not only in Communion with thy Sacred Household of Faith here below, but also with those, who are now Triumphant in Heaven, with the Martyrs, Apostles, and thy Blessed Virgin Mother; be thou the Sacred Bond to fasten and preserve us therein for ever.

*When the Priest holds his Hands spread over the Chalice.*

**B**Ehold, O Lord, we all here, tho' of different Conditions, yet United by Charity, as Members of that One Body,  
of



our Days in thy Peace, preserve us from Eternal Damnation, and Command us to be Numbered amongst thy Elect. Thro' Christ our Lord, Amen.

*Which Oblation, we beseech thee, O God, to render in all things Blessed, approv'd effectual, reasonable and acceptable: That it may be made to us, the Body and Blood of thy most Beloved Son, our Lord Jesus Christ.*

*Who, the Day before he suffer'd, took Bread into his Sacred and Venerable Hands, and having lifted up his Eyes towards Heaven, to thee, God, his Omnipotent Father, and giving Thanks to thee, he Blessed it, and gave it to his Disciples, saying, Take and Eat you all of this; For this is my Body.*

Here the Priest kneels down, and Adores Christ in the Eucharist, and then lifts up the Sacred Host, in Memory of Christ's Body, that was lifted up on the Cross.

Then taking the Chalice, he says,

**I***N like manner, after he had supp'd, taking this Excellent Chalice into his Sacred and Venerable Hands, giving thee also Thanks, he Blessed it, and gave it to his Disciples, saying, Take and Drink you all of this; For this is the Chalice of my Blood, of the New*

of which thy Dear Son is the Head, present to thee, in this Bread and Wine, the Symbols of our perfect Union. Grant, O Lord, that they may be made for us, who are here below, the true Body and Blood of thy Dear Son, that being Consecrated to thee by this Holy Victim, we may live in thy Service, and depart this Life in thy Grace.

He that is Almighty, he that is Truth it self, has said with his holy Mouth, *This is my Body.* And how then can we doubt the Truth of it? He that has made all things of nothing by his Word; is he not to be believed, when he says, he has chang'd one thing into another? Yes, I Believe and Adore.

*At the Elevation of the Host.*

**M**ost Adorable Body, I Adore thee with all the Powers of my Soul. Lord, who hast given thy self Entire to us; grant we may become entirely thine.

**T**HE same Eternal Word, who brought all things at first out of nothing: He that said, *Let there be Light*, and there was Light: *Let the Earth bring forth its Fruits*, and it was so: The same Eternal Word now says; This is my Blood, and  
speaks

New and Everlasting Testament, a Mystery of Faith, which shall be Shed for you, and for many, to the Remission of Sins.

He kneels down and Adores, and then lifts up the Chalice, saying,

**A**S often as you do these things, you shall do them in Remembrance of me.

Then goes on.

**W**Herefore, we thy Servants, as also thy Holy People, O Lord, being Mindful of the Blessed Passion of the same Christ thy Son, our Lord, and of his Resurrection, and also of his Glorious Ascension into Heaven, offer to thy most excellent Majesty of thy own Gifts and Favors, a pure ✠ Host, a Holy ✠ Host, an Unspotted ✠ Host, the Holy ✠ Bread of Eternal Life, and Chalice ✠ of Eternal Salvation.

On which Vouchsafe to look with a Propitious and Serene Countenance, and Accept them, as thou wast pleased graciously to Accept the Gifts of thy just Servant Abel, and

*for well Instructed.*

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speaks it from the highest Heavens, at this very Moment, by the Voice of his Servant.

*At the Elevation of the Chalice.*

**M**ost Adorable Blood, that washest away all our Sins, I Adore thee. Happy we, if we can return our Life and Blood for thine.


*After the Elevation.*

**T**IS now, O Lord, with grateful Hearts we call to Mind the Sacred Mysteries of thy Passion and Death, thy Resurrection and Ascension. Here is thy Body, that was Broken, here is thy Blood, that was Shed for us, of which these Exterior Signs are but the Figures, and yet in reality contain the Substance. It is now we truly Offer thee, O Lord, that pure and holy Victim which thou hast been pleased to give us, of which all the other Sacrifices, were but so many Types and Figures.

If with a favorable Eye thou hast regarded the Sacrifices of *Abel*, of *Abraham* and *Melchisedech*; look likewise on ours; for however weak our Faith may be, yet our

the Sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedec offered thee, a Holy and Unspotted Host.

Bowing down, he says,

**V** E most Humbly beseech thee, Almighty God, Command these Offerings to be carried by the Hands of thy Holy Angel, to thy Altar above, in the Presence of thy Divine Majesty, that as many of us, by this Participation of the Altar, shall receive the most Sacred Body  and Blood of thy Son, may be filled with all Heavenly Blessings and Grace. Thro' the same Christ our Lord, Amen.

Then with his Hands joined before his Breast, he, in silence makes his Memorial to, or Commemoration for the Dead.

**B** E Mindful also, O Lord, of thy Servants N. and N. who are gone before us, with the Sign of Faith, and Rest in the Sleep of Peace.

our Sacrifice is greater than theirs, and only worthy of thy Heavenly Altar.

*When the Priest bows down.*

**A** Almighty God, who art infinitely Good, look not on our Sins, but on the Infinite Ransom paid for them. And now, while it is offered on our Altars here below, do thou receive it on thy Altar above: Here from our Hands, but there from the Angel of thy great Counsel, that Eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those, who here partake of this Holy Sacrifice, either by their Lips or Hearts.

*While the Priest makes his Memento for the Dead, standing in silence with his Hands join'd before his Breast, the Faithful ought likewise to make their Memento thus.*

Offer thee again, O Lord, this Holy Sacrifice of the Body and Blood of thy only Son, in behalf of the Faithful departed, and in particular for the Souls of such my Parents, Relations, Benefactors, Neighbors, &c. likewise of such as I have any ways injured, or been the occasion of their Sins: Of such, as have

Here he mentions such as in particular he intends to pray for.

Having ended the *Memento*, he says,  
**T**O these, O Lord, and to all that Rest in Christ, Grant, we beseech thee, a Place of Refreshment, of Light and Peace. Thro' the same Christ our Lord, Amen.

Then striking his Breast, he says in a loud Voice,

**A**ND to us Sinners, thy Servants, hoping in the Multitude of thy Mercies, Vouchsafe to Grant some Part and Society with thy Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints; into whose Company, we Beseech thee, admit us, not as considering our Merit, but as Granting us Mercy Thro' Christ our Lord.

By whom, O Lord, thou dost always Create ✠ Sanctifie, ✠ Quicken, ✠ Bless, and give us all these good things.

Here

have injured me, and been my Enemies: Of such as Die in War, or have none to Pray for them, &c. For these, and all others, as many as are yet in the State of Penance, waiting for their discharge, we beseech thee to hear us: Grant them Rest, O Lord, and Eternal Salvation; admit them to the Company of thy Blessed Saints.

*When the Priest strikes his Breast, and in a loud Voice says, Nobis quoque Peccatoribus: And to us Sinners.*

**V**ouchsafe to Grant the same, one Day to us, Poor and Miserable Sinners as we are; and judge us not always according to our Merit; for we have none; but thro' the Infinite Multitude of thy Mercies, in which we hope, liberally extend to us thy Grace and Pardon.

We ask it of thee, in the Name of thy Dear Son, who Lives and Reigns eternally with thee, and in that Form of Prayer, which he himself has taught us.

*At*



Here kneeling down, and then taking the Sacred Host in his Hand, he makes the Sign of the Cross with it, over the Chalice, thus,

**B**Y him  $\times$ , and with  $\times$  him, and in  $\times$  him, is to thee, God the Father  $\times$  Almighty, in the Unity  $\times$  of the Holy Ghost, all Honor and Glory.

Having kneel'd down, he says,  
For ever and ever.

A. Amen.

Let us Pray.

**I**Nstructed by thy wholesome Precepts, and following thy Divine Institution, we presume to say,

Our Father, who art in Heaven, Hallowed be thy Name; thy Kingdom come: Thy Will be done on Earth, as it is in Heaven: Give us this Day our Daily Bread; And forgive us our Trespases, as we forgive them that Trespase against us. And lead us not into Temptation.

A. But deliver us from Evil. P. Amen.

Deliver us, O Lord, we Beseech thee, from all Evils, past, present, and to come: And by the Intercession of the Blessed and Glorious

*At the Pater Noster, or, Our Father.*

**T**reat us, O Lord, as thy Children,  
and Grant, we may always truly re-  
spect thee, as our Father.

That we may be more devoted to thy  
Glory, and thy Will, than to our own.

Nourish us, daily, O Lord, with thy  
Heavenly Bread, as well as with thy Tem-  
poral.

Dispose us so far to Pardon others, that  
we may deserve a Pardon from thee.

Defend us from the World, from the  
Devil, from our Selves, and from all  
sorts of Evil.

*After the Our Father.*

Deliver us from those Evils, which we  
labor under at present ; from past Evils,  
which can be nothing, but our Manifold

E

Sins ;

ous Ever-Virgin Mary, Mother of God; and of the Holy Apostles Peter and Paul, and of Andrew, and of all the Saints; favorably Grant us Peace in our Days; that through the Assistance of thy Mercy, we may be always Free from Sin, and Secure from all Disturbance. Thro' the same Jesus Christ, our Lord, thy Son; who with thee, Liveth and Reigneth, in the Unity of the Holy Ghost, God World without End.

A. Amen.

P. The Peace of our Lord be always with you.

A. And with thy Spirit.

Having Broke the Host, he puts a particle of it into the Chalice, saying in a low Voice,

**M**AY this Mixture and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, Effectual Life Everlasting. Amen.

Having kneeled down, he says, striking his Breast,

**L**amb of God, that takest away the Sin of the World, have Mercy on us.

Lamb of God, that takest away the Sin of the World, have Mercy on us.

Lamb of God, that takest away the Sin of the World, Grant us thy Peace.

Then

Sins; and from the Evils to come, which will be the just Chastisement of our Offences, if our Prayers, and those more powerful ones of thy Saints, who Intercede for us, intercept not thy Justice, or excite not thy Bounty.

*When he Breaks the Host, and puts a particle of it into the Chalice.*

**T**HY Body was Broke, and thy Blood Shed for us: Grant, that the Commemoration of this Holy Mystery, may obtain us Peace: And that those, that receive it, may find Everlasting Rest.

*When the Priest, bowing down, strikes his Breast, and says thrice, Agnus Dei; Lamb of God; the People may say the same, or as follows,*

**O** Lamb of God, who takest away the Sins of the World, wash away all ours in thy Blood. Lamb of God, give us thy Sweetness and Innocence, that we may be better disposed to receive thy Peace.

Then says the following Prayers.

**L**ord Jesus Christ, who saidst to thy Apostles, I leave you Peace, I give you my Peace, regard not my Sins, but the Faith of thy Church, and Vouchsafe her such Peace and Union, as may be agreeable to thy Will, who Livest and Reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the Living God, who according to the Will of the Father, hast by thy Death given Life to the World, thro' the Co-operation of the Holy Ghost; deliver me by this thy most Sacred Body and Blood, from all my Iniquities, and from all Evils; and make me always Obedient to thy Commandments, and never suffer me to be separated from thee; who with the same Father and Holy Ghost, Livest and Reignest, God World without End. Amen.

Let not the Participation of thy Body, O Lord Jesus Christ, which I unworthy, presume to receive, turn to my Judgment, and Condemnation; but let it, thro' thy Mercy, be an Effectual Security and Cure both of Soul and Body; who Livest and Reignest with God the Father, in the Unity of the Holy Ghost, God World without End. Amen.

*After Agnus Dei, or, Lamb of God, &c.*

**I**N saying to thy Apostles ; my Peace  
I leave you, my Peace I give you ;  
Thou hast promised, O Lord, to all thy  
Church, that Peace, which the World  
cannot give, Peace with thee, and Peace  
with our selves.

Let nothing, O Lord, ever interrupt  
this Holy Peace ; let nothing separate us  
from thee, to whom we heartily desire to  
be United, thro' this Blessed Sacrament of  
Peace and Reconciliation. Let this Food  
of Angels, strengthen us in every Christi-  
an Duty, so as never more to yield un-  
der Temptations, or fall into our Com-  
mon Weaknesses.

But alas ! Who does not Tremble at  
this Holy Table ; since 'tis true, as we  
are differently disposed, we may receive  
either Life or Death ; and that, in being  
here unworthily, we may draw upon us  
not a Blessing, but by thy just wrath ! Help  
us therefore, O Lord, and so prepare us  
by thy Grace, that in this Holy Mytery  
we may find the Effectual Remedy of all  
our Evils.

He kneels, and having taken the Host into his Hands, says in a low Voice,

**I** Will take the Bread of Heaven, and call on the Name of our Lord.

Then striking his Breast, he says in a loud Voice; *Domine non sum dignus.*

Lord, I am not worthy	} Thou shouldst	enter under my	
Lord, I am not worthy			Roof; say only the
Lord, I am not worthy			Word, and my Soul

shall be Healed.

Receiving the Sacred Host, he says,

**T** H E Body of our Jesus Christ preserve my Soul to Life Everlasting. Amen.

Having

*At Domine non sum Dignus ; Lord I am not worthy.*

*Say it with the Priest, and then go on thus,*

**K**ing of Kings, Lord of Lords, whom the Heaven and Earth cannot Contain, how great is thy Goodness, thus to become our Sacrifice and our Food ! But I, Miserable Sinner, am not worthy to receive thee. Speak therefore the Word, and my Soul shall be Healed.

Lord, I am not worthy to receive thee ; 'tis thou must first fit and prepare my Soul ; say but the Word then, and it shall be ready for so great a Guest : Speak, Lord, and I shall be Healed.

May then this Body and Blood of my Lord and Saviour Jesus Christ, be the Eternal Life of my Soul.



Having paused a while he kneels down,  
and then says,

**W**Hat shall I return to our Lord, for all  
he has given me? I will take the Cha-  
lice of Salvation, and call on the Name of  
our Lord. I will call on our Lord, in prai-  
sing him; and I shall be safe from my Enemies.

Then taking the Chalice, he says,

**T**HE Blood of our Lord Jesus Christ pre-  
serve my Soul to Life everlasting. A-  
men.

Then Wine is put into the Chalice, for  
the first Ablution, and he says,

**G**Rant, O Lord, that what we have taken  
with our Mouth, we may receive with  
a pure Heart, and that of a Temporal Gift,  
it may become to us an Everlasting Remedy.

Wine and Water is put into the Chalice,  
for another Ablution, and he says,

**M**AY thy Body, which I have received,  
O Lord, and thy Blood, which I have  
drank, abide within me: And Grant, that  
no pollution of Sin may remain in me, who  
have been refreshed by thy Pure and Holy  
Sacraments: Who Livest and Reignest for  
ever and ever. Amen.

Having

Thou art the Food of Life, O Good Jesu, and 'tis by thy Power and Grace, my Soul must live to thee. Communi- cate then to me, at present thy Divine Blessings, and let my Weak and Hungry Soul be now comforted and strengthen'd by this Heavenly Food, that it may be an Effectual Remedy of all my Weaknes- ses, and make me Faithful in thy Service for ever.

*At the second Ablution.*

**G**Rant, O merciful Jesu, that when- ever I shall receive this Precious Bo- dy and Blood of thy Son, they may for ever abide in me, and become a **Heaven- ly Nourishment** to my Soul.

Having wiped his Fingers and Chalice, he covers it, and then going to the Book reads the Communion, which is a Verse out of the Holy Scripture, and is different every Day : Then goes to the middle of the Altar, and turning to the People, says,

*P. Our Lord be with you.*

*A. And with thy Spirit.*

Then going to the Book, he says the Prayers called the *Postcommunion*, which are different every Day, and therefore cannot be set down here.

## Postcommunion.

*P. Our Lord be with you.*

*A. And with thy Spirit.*

*P. Depart, Mass is done ; or, Let us Bless our Lord.*

*A. Thanks be to God.*

*When the Chalice is covered, he goes to the Book and reads the Communion.*

**L**ET it be now, O Lord, the Effect of thy Mercy, that we, who have been present at this Holy Myſtery, may find the Benefit of it in our Souls.

*At the Postcommunion, when he goes a Second time to the Book.*

**W**E give thee Thanks, O God, for thy Mercy, in admitting us to have a part in Offering this Sacrifice to thy Holy Name: Accept it now to thy Glory; and be ever mindful of our Weakneſs.

*On a Sunday, or Feria.*

**S**ANCTIFIE us, O Lord, we beſeech thee, by the powerful Effects of theſe Divine Myſteries; may we be cleaned by them from all Sin, delivered from all Adverſities, and confirmed in thy Grace for ever.

*On the Festival of a Saint.*

**H**EAR us, O merciful God, and by the Interceſſion of this thy Holy Servant, may the Effects of theſe thy Bleſſings ever appear in our Lives, that while we celebrate his Memory, we may be in hopes of partaking of his Reward.

*When*

Bowing before the Altar, he says,

**L**ET the Performance of my Duty, O Holy Trinity, be pleasing to thee; and Grant, that the Sacrifice, which I, unworthy, have Offered in the sight of thy Majesty, may be Acceptable to thee; and thro' thy Mercy, be Propitiatory to me and all those, for whom I have Offered it. Thro' Christ our Lord. Amen.

He turns to the People, and gives them the Blessing, making the Sign of the Cross over them with his Hand, saying,

**A**lmighty God, Father, Son, and Holy Ghost, Bless you.

A. Amen.

P. Our Lord be with you.

A. And with thy Spirit.

P. The beginning of the Gospel according to St. John.

A. Glory be to thee, O Lord.

At the Corner of the Altar he reads St. John's Gospel.

**I**N the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God.

*When the Priest bows before the middle of the Altar.*

**M**ost Holy and Adorable Trinity,  
without beginning, and without end!  
It is thro' thee, and by thee, we began this  
Sacrifice, and by thee we ought to finish  
it. Vouchsafe therefore to accept it:  
And if thou art an Abyss of Majesty for  
us; be thou also an Abyss of Pity and  
Mercy to us.

*While the Priest reads St. John's Gospel,  
at the Corner of the Altar.*

**O** Eternal Word, speak to my Soul,  
which Adores Thee in a profound  
silence: Thou art the Great Creator of  
all

God. All things were made by him, and without him was made nothing, that was made. In him was Life, and the Life was the Light of Men: And the Light shined in Darknes, and the Darknes did not comprehend it. There was a Man sent from God, whose Name was John. He came for a Witness, to give Testimony of the Light, that thro' him all might believe. He was not the Light, but was to give Testimony of the Light. He was the true Light, that Enlightens every Man, that comes into this World. He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him, he gave them Power to be made the Sons of God, to those, who believe in his Name; who not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God, are Born. And the Word was made Flesh, and dwelt in us; and we saw his Glory, as the Glory of the only Begotten of the Father, full of Grace and Truth.

A. Thanks be to God.

all things; abandon not, I beseech thee, thy own Creature; be thou my Life, my Light, and my All.

O Light Eternal, enlighten me as to this present Life, and in the Life to come.

Chace away, by thy Presence, those thick and unhappy Clouds, that hover over my Soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou vouchsafest to come to me.

Reign in me, as in thy own Inheritance: For Thou, Lord, hast made me, Thou hast redeemed me; may I be ever thine.

I have Sinned too much against Heaven, and before thee, and am not worthy to be called thy Son.

If thou yet receivest me, as a Prodigal Son, Grant, Lord, that my Love and Obedience may something Correspond with that High Birth, where Flesh and Blood are not concerned; where my Will may desire nothing, but as directed by thine.

Thou God Incarnate, have Pity on my Frail and Mortal Flesh, and Grant it may one Day see, what it here Adores below.

*Amen.*

IN



**I**N this Method of Hearing Mass, it may be easily observed, how exactly the Faithful Accompany the Priest, almost in all he says ; it being generally the same, as to the substance, only accommodated to them, in consideration of the part they bear, in the Solemn Act of Worship.

And now, while the Church seems to require the Faithful, to join with the Priest ; may not they, who follow this Method, satisfy themselves, that they have complied with their Obligation ; and likewise hope to obtain large Blessings from the Hand of God, who have wholly applied their Thoughts to this great Mystery, and permitted nothing to divert them from it ? And tho' others chuse at this time, to satisfy themselves with Private Devotions ; is it not to be feared, that a want of due understanding of the Mass, is too often the occasion of it ? Let them Reflect at least, whether the Solicitude of Finishing the Task of those Prayers, they propose to themselves, does not often take off their Thoughts and Devotion from such principal parts of the Mass, to which they ought most particularly to attend. How often do they quite pass over the *Creed*, the *Offertory*, the *Memento's*, the *Communion*, &c. with-

out

out any sort of Application? And if they lay by their Books at the *Elevation*, they snatch them up again with so much haste, that 'tis plain, they allow not themselves that time, as is suitable to the greatness of the Mystery, or as may be most Beneficial to their own Souls: What I have therefore to recommend to these, is to Reflect on this matter a little, and consider whether it be reasonable, to make the *Greater Act of Religion* give way to the *Lesser*; and since the Hearing Mass, in the Method here proposed, includes in an Eminent manner all other Private Devotions, whether it be not most just, to allow to the Mass, the Time, that belongs to it; and not borrow from that, for the satisfying other Duties: This I say to such as truly understand it: For as to others, who have only a very Gross and Imperfect Knowledge of it, 'tis not to be wonder'd, if they take another way, and make use of a Staff, who are so weak, as not to be able to go without it. But then let these too consider, how far they are bound to labor for their Improvement, and not be at a stand in a matter, which being so much to their Souls Disadvantage, must necessarily be Censured as a State of Sloth and Neglect. But now leaving these, I  
turn

turn to such, as are advanced in the Spiritual Life, and know how to Speak to God, without the Immediate Help of Books; having some Directions to lay before them; which likewise may not be improper for others to read, who are not yet come to this degree.

But First, I think it may not be Improper here, to give a short Glance at the Chief Ceremonies used at Mass; because those, who understand enough to follow this Second Method, may make some Reflection on them, such as may be a great help to direct them in their Devotion.

First then, *Bowing down* is a posture often used by the Priest in time of Mass; viz. as often as he says such Prayers, in which he *acknowledges his unworthiness, Humbly makes his Offering to Almighty God, begs for Mercy, &c.* and this he is ordered to do, that by this External Humiliation, he may be put in Mind of that Interior Humility of Spirit, with which he ought ever to perform those Actions; as likewise to direct all present then to Humble themselves before Almighty God, while they see the Priest thus bowing down.

2. *Kneeling*, is generally in the Mass an Act of Adoration, by which the Priest gives Sovereign Worship to Christ our Redeemer really present in the Eucharist: And therefore this the Priest performs with all the Powers of his Soul, Adoring before his Lord, and shews the Faithful, how they ought ever to Adore in Spirit, as often as they see the Priest kneeling before the Holy Eucharist. He kneels likewise once in the middle of the Creed, when he pronounces these Words; *Et Homo factus est; And he was made Man.* And once at the End of St. John's Gospel, when he says; *Et Verbum Caro factum est; And the Word was made Flesh.* Both times to signify the Second Person of the B. Trinity coming down from Heaven, to take on him our Nature, so to become our Redeemer: In Acknowledgment of which Mystery, all Christians ought to bow, both Priest and People, so to testify their Sense of that Infinite Mercy, and give Thanks for it.

3. *Striking the Breast*, is a Ceremony delivered in Scripture as an Expression of a Sincere Repentance, in the Poor *Publican*: And this the Priest uses, as often as he professes a Repentance for his Sins;

as

as in the *Confiteor* : Or begs for Mercy ; as at *Agnus Dei* : Or confesses his Unworthiness ; as at *Domine non sum dignus*. And if he does this, not as using a bare Ceremony, but with a truly Humble and Contrite Heart, there's no question, 'till what is very Christian ; and may serve likewise to move the Faithful to a Heart of Contrition, and Sincere Acknowledgment of their unworthiness, as often as they Practice the like Action. And if they would thus seriously return to the Heart as often as they strike their Breasts, they might reasonably Hope with the *Publican* to go home justified.

4. *Turning to the People*, is what the Priest does, as often as he gives a Blessing to them, in saying, *Dominus vobiscum*. *Our Lord be with you*, &c. or desires their Prayers, as at *Orate Fratres* ; *Brethren Pray*, &c. For as when he makes his Offerings and Prayers to God, he stands with his Face to the Altar, which is the Place of Worship : So when he Addresses himself to the People, he turns to them.

5. *Making the Sign of the Cross*, is used in Blessing the Bread and Wine, as an Acknowledgment of our Belief, that all Grace and Benediction, is to come to us thro'

; thro' the Merits and Passion of Christ  
Crucified.

6. *Kissing the Altar*, is what the Priest  
does, before he Blesses the Offering, or  
the People, &c. to signifie again, that  
all Peace and Blessing is purchased for us  
by Christ Suffering on the Cross, which  
is represented by the Altar: And that all  
good is to come to us from him alone.  
Thus far of some General Ceremonies.  
The several Parts of the Mass may be  
likewise here very well observed. The  
First Part, is from the beginning, till the  
Priest unveils the Chalice: And this is a  
preparation of Priest and People for  
the great Action of the Sacrifice; and  
consisting of Humiliations, in Confessing  
of Sins, Begging for Mercy; of Prayers,  
and Reading part of the Holy Scripture  
in the Lesson and Gospel; and of a Pro-  
fession of Faith in the Creed. The Se-  
cond Part is from the unveiling the Cha-  
lice, till 'tis again covered with the Veil.  
And in this is performed the Sacrifice;  
the Bread and Wine being first prepared  
at the *Offertory*, then Blessed and Con-  
secrated into the Body and Blood of the  
Lamb; and then Consummated at the  
*Communion*. The Third Part, is from the  
Communion, or Second veiling of the  
Chalice,

Chalice, to the End, and this is a Thanksgiving. This being observed, we turn now to the Persons already mentioned.

*Third Method of Hearing Mass, proper for such as are more advanced in the Spiritual Way.*

**T**O those, who know how to Govern their Thoughts, and are well acquainted with the way of the Spirit, the Hearing Mass is but one continued Exercise of the Soul, in all the Acts of Christian Virtues: When applying her self to every particular Part, she is led from one Virtue to another, with great Variety and Sweetness, but without Disorder. This is done by an inward Light Communicated by Almighty God, not only to Men of Learning; but oftentimes to such, who, being otherwise Weak and Ignorant, have nothing but Humility, and seeking God with Sincere Hearts, to prepare them for these Favours of Heaven.

All these, when they go to Hear Mass, go as to a School of Virtue, where they are to meet their Divine Master, by whom they are to be instructed in all the Rules of a Christian Life; to be reproached of



all their Failings, and encouraged in all those great Duties, which are required of them.

1. They behold in this Mystery, Christ our Lord in the Flames of Divine Love, Offering himself a Sacrifice every Day to the Glory of his Father. Which is a Lesson to them, that if they design truly to belong to God, they ought daily so to offer themselves to him, that their Lives become a perpetual Sacrifice; and that they endeavor to live no more to themselves, but to him.

2. They see an Excess of that other Branch of Charity, which regards our Neighbour in the Holy Eucharist, where Christ gives himself to the Faithful, under the Form of Bread and Nourishment, by means of which, they may be wholly Changed and Transformed into him. And this is a Rule to them, of the Love they ought to bear their Neighbour; and a Reproach, as often as they consider, how Interest and Self-love makes them Neglect this Great Duty, and lay a ground for Misunderstandings, Complaints and Quarrels.

3. They see him there in a State of Humility, under the Sacramental Species: This is to them a Condemnation of all Pride,



Pride, and by his Example, suppressing all vain Esteem they can have of themselves.

4. They behold in him a wonderful Patience ; bearing not only with the Blasphemies of Unbelievers, but also with the Sacriledges of unworthy Receivers. This Confounds their Excessive Niceness, who cannot without Disturbance, bear the least Injury or Contempt.

5. They consider him there in a State of Poverty : This condemns all Thoughts of Covetousness ; and encourages them to cast off all Vain Solitude, and submit to Inconveniences without murmuring.

6. They see him there, as it were in a State of Penance, covered with those Sensible Accidents, as with Sackcloth and Ashes, and thus Offering himself to his Eternal Father, as an Host of Propitiation for our Sins : This shews them how to Repent of their Sins ; and with what Charity they ought to Pray for all those, who are separated from God by their Offences, and are under the Tyranny of Vicious Habits.

7. They see him there an Advocate for all, even for those who have offended him : This forcibly moves them, to cast off all sorts of Animosities, Ill-will, or Hatred,

Hatred, from their Hearts, and to let no kind of Injuries be a Confinement to their Charity, which ought to be, like their Masters, extended to all.

Infinite other Lessons of this kind they Hear from their Divine Master, in this School of Piety; such as the World cannot understand: Whilst placing themselves at his Feet, like Holy *Magdalen*, with Humility they say to him in their Hearts, *I will hear what our Lord shall speak*: And there receive as many Instructions, as there were Eminent Virtues practised by our Redeemer. I will here propose some Method of this Interior Exercise, for the help of such as desire to be acquainted with this way: But first shew you a Form, in which they Offer this H. Sacrifice to God, before the Priest comes to the Altar.

*An Oblation of the Mass, as it gives Supreme Worship to God.*

**H**oly Trinity, one God, whose Power, Wisdom; Goodness and Mercy is Incomprehensible; here prostrate in Body and Soul I Adore thee; and present my self now before the Altar, to join with thy Servant in Offering to thee the Sacrifice

fice of the Body and Blood of our Lord Jesus Christ, to the greater Glory of thy Name, in Acknowledgement of thy Supreme Dominion over all Creatures, and our Intire Dependance on thee: In Confession of thy Infinite Perfection, Happiness and Glory. And with the Sacrifice of Praise, I likewise offer thee all that Adoration, which he gave thee while yet on Earth; as also all that Honor, Praise and Homage which have been Paid thee by the Blessed Virgin, and all the Angels and Saints. For as to my self, what am I, but a Miserable Sinner, a Poor Worm of the Earth, unworthy to appear before thee; and therefore wholly confiding in the Merits of thy Son our Lord I cast my self before thy Throne of Majesty, Confessing to the whole World, that I am the Work of thy Hands, and as nothing before thee. I wish, that as many as thou hast Created in all Nations, were now adoring on their Knees before thee, and giving Sovereign Honor to thy Name! But because there are Infinte Numbers, that know thee not, and of those that know thee, too many that Adore thee not; therefore, for all these, I now Adore thee; and humbly beseech thee, to accept this Oblationa, in supply and satis-

satisfaction for all their Sins and Blasphe-  
mies, by which they Offend against  
thy Laws. To thee, O God, be all Ho-  
nor and Glory, thro' Christ our Lord,  
*Amen.*

*An Oblation of the Mass, as it is a Thanks-  
giving for all Blessings.*

I Give thee Thanks, O Lord, Fountain  
of all good, for all thy Blessings: But  
because no Creature is capable of rendring  
thee the Thanks due to thy Infinite Good-  
ness, therefore behold, I now come to  
offer thee, with the Priest, the Sacri-  
fice of thy only Son, in Thanksgiving for  
all thy Benefits: And in particular I now  
desire thee, to accept it, in return for all  
those Mercies thou hast shewn us by the  
Hands of our Redeemer, in his being  
made Man and Suffering for us; for that  
Infinite Love, by which thou hast given  
him to me to be a Father, a Protector  
and Teacher; and for all the Fruit of his  
Life, of his Passion and Death. Accept it  
likewise in Thanksgiving for all that Treas-  
ure of Graces pour'd forth on the B. Vir-  
gin Mother of our Lord Jesus Christ, and  
on all thy chosen Servants, especially  
those, whose Memory and Virtues we

Honor this Day. Let it be a Thanksgiv-  
ing for all those Gifts, by which thou  
railest so many, while yet on Earth, to an  
Eminent Degree of Holiness; for thy won-  
derful Patience in bearing with Sinners,  
and granting them time to Repent: For  
all thy Favours bestowed on all Men what-  
ever, whether Friends or Enemies, Faith-  
ful or Unbelievers: For thy Protection  
and Assistance given to thy Church: For  
that Love, by which thou hast made me a  
Member of it: For thy wonderful Provi-  
dence, in delivering me from so many  
Dangers both of Soul and Body; for  
Strengthening me in Temptations, Direct-  
ing me in Difficulties, Comforting me in  
Afflictions! For all thy Light and Grace,  
by which thou hast Conducted me in  
the Way of thy Commandments, and  
givest me hope of persevering to the end:  
For all Temporal Blessings, by which  
thou hast Encourag'd me; for all thy  
Scourges, by which thou hast Instructed  
and Corrected me. For these and infinite  
other thy Mercies, I now desire to return  
thee the poor Tribute of a grateful Mind:  
But what kind of return can I make, who  
am nothing but Misery, Sin and Ingrati-  
tude? I will therefore now offer thee the  
Sacrifice of thy only Son: His Merits are  
infinite,

infinite, and in them only can I find a just proportion with thy Blessings, the Effects of thy Goodness : Accept then this, O Lord, from the Hands of thy Servant ; but to all thy other Favors, add now this one of thy Grace, whereby my Heart may go along with the Offering.

*An Oblation of the Mass, as it is available  
for the Remission of Sin.*

**C**OVERED with Shame and Confusion I now appear before thee, O Lord ; the thoughts of my Unworthiness, the guilt of my injur'd Conscience, the consideration of my Ingratitude, of my great Neglects of Eternity, of my Self-love, of my Omissions, and the weight of all my other Crimes, is now a Terror to me, for the division they have made betwixt my Soul and thee, O God, my only and Everlasting Good ; these have hid thy Face from me : But, behold, sensible of my Offences I now return to thee, humbly beseeching thy Goodness, to discharge me from the guilt of all my Sins : And because no Creature is able to satisfy thy infinite Goodness, for the Injuries and Contempts offer'd thee in my Transgressions, but only the Blood of thy Beloved Son, our

Lord Jesus Christ : Therefore I now come to Offer him to thee a Sin-offering, that laying before thee his infinite Merits, I may obtain of thee, a sincere Contrition of Heart, for the Pardon of all my Sins, thro' his bitter Passion and Death, who being once Offer'd a Sacrifice on the Cross, I now Offer again on thy Altar. For 'tis in him I behold, as it were, a great and spacious Sea of Merits, sufficient, not only to Cover; but even Swallow up all my Offences ; 'tis in him I see an infinite Treasure of Satisfaction, for the Release of all my Crimes. Be not therefore angry with thy Servant, tho' in himself most Unworthy, but hear the voice of thy Son's Blood crying out to thee, not Revenge, but Mercy and Pardon. Give ear to it, O Lord, and forgive me my Sins ; Grant me now Grace to amend, and Perseverance in Good, and I shall for ever sing forth the Praise of thy Mercies.

*An Oblation of the Mass, for the Obtaining  
God's Blessings.*

**I** Come now, O Lord, to join with thy Minister, whom thou hast Chosen, and with him to Offer thee the most grateful Sacrifice of thy only Son, in whom thou  
art



art well pleased, that, thro' his Passion and Death, thou may'st be mov'd in thy tender Mercy, to have regard to the necessities of all, and pour forth thy Blessings on them, for their Relief, according to their different Wants. Accept then, O God of infinite Goodness; this Sacrifice we Offer, and let this Open thy Heavenly Treasures. Have Mercy on all, whom thou hast Created, fill them with the Knowledge and Faith of thee. Shew forth thy light to those Nations, who know thee not, to all Infidels, Turks, Jews, Hereticks and Schismaticks, deliver them from their Bindness, Obstinacy and Errors, that they may be perfectly United to thee. Sanctifie thy Church, which thou hast planted with thy Right Hand, and water'd with thy Blood: remove from her all Scandals, Abuses, Dissentions and Schisms, that there may be one Fold and one Shepherd. Grant to our Chief Bishop, to all Prelates and Pastors, that they may faithfully watch over, and feed the Flocks committed to them, both by Word and Example, being ever mindful of the Charge they have undertaken, and performing it without reproof. Reform all Ecclesiastical Orders, that by their Virtues and good Discipline, they may be



as Lights shining before Men : Revive in them, their first Fervor ; give Zeal to their Governors, Obedience to Inferiors, that all may live up to their Profession. Excite in the Preachers of thy Word a true Apostolic Spirit, that they may seek nothing but thy Honor, and the Enlarging thy Kingdom : Grant to all Kings, Princes and Magistrates Wisdom, and a strength of Mind, that they may be Protectors of thy People, and the Supporters of Justice. Defend all the Faithful from Famine, Plague and War, from Persecution, and all Distress, whether Spiritual or Temporal ; help all, that are under any Trouble or Affliction, and send them thy Heavenly Comfort. Deliver those, who are in danger of Sin, and Protect them by thy Grace. Stand by those, I beseech thee, who are now in their Agony ; grant them true Contrition, and Secure them against all Snares of their Enemy. Have Compassion on all those unhappy Sinners, who live in the state of Sin ; touch them with thy powerful Grace, that they may see their Misery, Amend and Return to thee. Be merciful to all my Enemies, and forgive them ; remove from them all Passion, soften their Hearts with true Charity, and deliver us  
from

from all Evil. Look on all those, to whom I have given any Scandal, Offence, or ill Example. Remember all my Relations, Friends and Benefactors; replenish them with all necessary Succors from above, that faithfully serving thee, they may live in thy Favor, and die in thy Grace. Preserve the Just in thy Ways, and grant to the Tepid and Imperfect a Daily Encrease of Faith, Hope and Charity. Have mercy on all Faithful Souls departed this Life, Release such as Suffer, Admit them to thy Presence, and give them Rest Everlasting. And forget not me, O Lord, the most unworthy of all Sinners, who every Moment stand in need of thy help: Extinguish in me all Earthly Desires, and Enflame my Heart with the Fire of thy Love: Direct me in the Way of thy Truth, preserve me from all Evil, and grant me final Perseverance, thro' Christ our Lord, thy only Son and my Redeemer. *Amen.*

*A short Oblation of the Mass, in these Four ways, for such as are streighten'd in time.*

**L**ord of Heaven and Earth, see here an unworthy Sinner comes to Offer thee this Day the Sacrifice of thy Only Son;

and I now Offer it to thee, together with all the grateful Sacrifices, that have been Offer'd thee from the beginning of the World ; in Union with that wonderful Sacrifice, which my Redeemer Instituted at his last Supper, and Consummated on the Cross : To thy greater Praise and Glory ; protestation of thy Supreme Dominion, and our dependance on thee : In remembrance of the Death and Passion of my dear Savior : In Thanksgiving for all thy Blessings, whether bestow'd on me, or on thy Church, or on all thy Creatures : For the obtaining Pardon for all my Sins, which I now desire to abhor ; in as much as they are displeasing to thee, For the Relief of my Necessities, Spiritual and Temporal, and of all Christian People, Friends and Enemies, Living and Dead. Accept it, Lord, from thy Holy Altar, by the Hands of thy Servant ; and tho' I am of all Sinners most unworthy, yet let not my unworthiness make void the effects of thy Goodness, but hear my Prayers, and let the Offering I now make thee, find acceptance in thy sight. *Amen.*

*Having in this manner prepar'd themselves, they thus proceed.*

*At the beginning of Mass.*

**A**T the Priests making the Sign of the Cross: They begin, 1. With an Act of *Faith* in the Blessed Trinity. 2. Offer the Sacrifice then beginning, to the Glory of God, in remembrance of Christ's Passion. 3. Hope, thro' the Merits of Christ Crucified, to obtain Grace, for the well performing this Devotion, to God's Honor, and the Good of their Souls.

*At the Glory be to the Father.*

**T**Hey Bow with the Priest, with all Humility Adoring God in their Souls, and profess a desire of Submitting to all his Appointments.

*At the Confiteor.*

**T**hey recite it in the Spirit of Humility, and in saying those words; *Thro' my Fault, &c.* endeavor to pronounce them with True Contrition, join'd with a firm Hope of Mercy and Pardon for their own and others Sins; and so continue in this state of Humility, Repentance and Hope, while the Priest says the *Misereatur*, and gives the *Absolution*.

*Third Method for**At the Kyrie eleison.*

**T**hey again raise up their Hearts, with the same interior Disposition, and beg for Mercy, for their own and others Sins.

*At the Gloria in Excelsis.*

**T**hey, in Spirit, join with the Angels, in giving Glory to God, and go on with those other Affections of Praise, Adoration, Thanksgiving, Faith, Hope, Love, Petition, &c. according to the tenor of that Sacred Hymn.

*At Dominus Vobiscum.*

**T**hey Bow down, in Humility, to dispose themselves for the receiving that Blessing the Priest then gives; and beg of Almighty God, to abide with them, both then and for ever; and this they do as often as he repeats those words.

*At the Collects.*

**T**hey join with the Priest, in recommending to God the Necessities of the Church and their own: And as often as the Conclusion is repeated, *Per Dominum nostrum*, &c. they repose their whole Confidence of obtaining their Requests, in the Merits of our Lord Jesus Christ.

At

*At the Epistle and Gospel.*

**T**hey either humbly attend to them, if they understand *Latin*; or otherwise, raise up their Thoughts in Thanksgiving to God, for those Holy Instructions he has left them in the Holy Bible, pray for Grace, whereby they may be Enabled to Observe them, and Resolve, that no Care or Endeavors shall be wanting on their parts, necessary for their being directed by such Holy Maxims.

*At the Creed.*

**T**hey make a Profession of their Faith; giving Thanks to God for his Mercy in bringing them to the Knowledge of it; resolve to Live and Die in it; pray for the Enlightning all that are in *Darkness*: And when the Priest kneels at those words, *Et Homo factus est*, never fail to Adore, with Thanksgiving, the Son of God becoming Man for our Salvation.

*At the Offertory.*

**T**hey Offer up the Host and Chalice with the Priest; and forget not to do it, in remembrance of Christ's Offering himself to his Eternal Father, to become our Redeemer: And then Encourag'd by this their Lord's Example, Offer themselves to him, with all that belongs to them,

them, Body, Soul, Reputation, Health, Estate, &c. And putting their Hearts on the Paten with the Bread, and in the Chalice with the Wine, they Pray, that, as the Bread and Wine are soon to be chang'd into the Body and Blood of Christ, so their Hearts may be truly Converted or Chang'd into him; that so Christ may live in them.

*When the Priest washes his Fingers.*

**T**HEY give Thanks, that they have been Wash'd by the Blood of Christ, Pray for a Clean Heart, and that they may be purify'd even from all lesser Defects.

*At Orate Fratres.*

**T**HEY Pray, as the Priest Desires, that God would be pleas'd to Accept that Oblation, that it may be for his Honor, and their Salvation.

*At the Preface.*

**T**HEY Raise up their Hearts to God, according to the Summons of the Priest, then endeavouring to Comprehend all his Blessings bestow'd on them and all Creatures, pour forth their Souls in *Thanksgiving*. And desirous to give him due Praise, call on all the Blessed Spirits in Heaven, and beg leave, that Dust and Ashes

shes may join with them, in Adoring before the Throne of God, and pronounce, tho' Unworthy, that Sacred Hymn of Praise, *Holy, Holy, Holy Lord God of Sabbath, &c.* In saying which, they place themselves in Spirit before the Lamb: And being at the same time sensible, how unworthy their Sins render them of this Divine Function, they therefore Bow down, and strike their Breasts, in acknowledgment of this their unworthiness.

*At the Memento.*

**T**HEY again join with the Priest, in Offering the Holy Sacrifice to God for all those, whom they desire to be benefited by their Prayers. Beseeching God to Accept it. 1. For themselves, for the Remission of all their Sins; for Obtaining such particular Virtues as they want, and final Perseverance. 2. For the Church, its Chief Bishop, Prelates, Pastors, &c. 3. For the King, Secular Magistrates. 4. For Parents, Friends, Benefactors, &c. 5. For all in Necessity, Poor, Sick, Prisoners, Captives, Distressed, &c. 6. For Enemies. 7. For all in Mortal Sin. 8. For all Hereticks and Unbelievers, especially such as are Just and Sincere in their way. 9. For all the true Servants of God. Adding



ding such other Necessities, whether Publick or Private, as Circumstances suggest to them.

*When he spreads his Hands over the Oblation.*

**T**HEY then lay their Hearts and Souls on the Altar, that they may be there sanctified with those gifts, and become a Sacrifice to God, pure and undefil'd.

*At the Consecration.*

**H**AVING prepar'd themselves with all possible Devotion, when the Priest Kneels, they Bow down, and with all Reverence Adore Christ the Son of God, under the Sacramental Species. And this they observe afterwards, as often as the Priest Kneels down, ever Accompanying him, Kneeling and Adoring with him in their Hearts.

*In time of Consecration and Elevation the faithful ought to avoid all unnecessary Spitting, Blowing the Nose, &c. which often gives disturbance to the Priest, and argue a mind not so well recollected, as it truly ought to be, at that time.*

*At the Elevation.*

**T**HEY Contemplate Christ Exalted on the Cross for Man's Redemption, and  
with

with all their Power endeavor to Raise their Hearts to him, in several Acts of Virtue ; by Faith, Hope, Love, Adoration, Humility, &c. and striking their Breasts, say, *Jesu, be Merciful to me a Sinner ; Jesu, Son of David, have Mercy on me. I Love thee, my God ; I Adore thee with all my Heart.* And at the Elevation of the Chalice, are ever mindful, with a sense of Gratitude and Grief, of that Blood, Christ shed for them ; Offering their Lives to him, to become an Unbloody Sacrifice at least, in suffering such Troubles, as he shall appoint for them. *Benedic anima mea Domino, & omnia quæ intra me sunt, Nomini Sancto ejus.*

After the Elevation,

With the Priest, they here Offer the Holy and Immaculate Lamb to the Eternal Father, in Memory of his Passion, Resurrection and Ascension ; Hoping, thro' his Merits, to be partakers one day of his Glory. And here reflecting, who it is that lies before them on the Altar, and what infinite Charity he shew'd, while on Earth, to such as were afflicted with any Distemper ; hence Encourag'd, they lay before him all the Infirmities of their Souls, and with the Blind and Lame  
in.

in the Gospel, cry out, *Jesus, have Mercy on me : Lord, if thou wilt thou canst make me whole.* Or, otherwise, imagining themselves to be on Mount *Calvary*, they there, at the Foot of the Altar, Exercise their Souls in all those Acts of Love, Thanksgiving, Contrition, Hope, Resignation, &c. as they would have done, had they been at the Foot of the Cross; since here is the very Lamb, who Offer'd himself there a Sacrifice.

*At the Second Memento.*

**T**hey lay before their Heavenly Father this Holy Victim, in behalf of the Faithful Departed. 1. For the Souls of their Relations, Friends, &c. 2. For Enemies. For any lately Dead, or particularly Recommended. Lastly, for all departed in the Christian and Catholick Unity: That so, by this general Commemoration, as St. *Augustin* says, all such, as have no Parents, or Children, or Relations, or Friends to Pray for them, may have this Charity perform'd them, by their Pious and Common Mother the Church.

*At Nobis quoque Peccatoribus.*

**T**hey pronounce those words with the Priest in all Humility, earnestly begging

ging to have a share in the effects of this Sacrifice, and being Pardon'd thro' the Merits of Christ, to be at length admitted to the Glory of the Blessed.

*At Omnis Honor & Gloria.*

**T**HEY make a profound Act of Adoration, giving God all Glory, thro' Christ our Lord.

*At the Pater Noster.*

**T**HEY say it devoutly with the Priest, with great Confidence in their Redeemer.

*At the Breaking the Host.*

**T**HEY remember, with Gratitude, Christ's Body, that was broken for them on the Cross; and thro' his Sufferings, Pray here for a Threefold Peace, viz. with God, their Neighbors, and themselves; and such a Peace in all Troubles, as the World cannot give.

*At Agnus Dei.*

**H**AVING said this thrice with the Priest in the Spirit of Humility and Contrition; they continue their Addresses to the Lamb of God, to be deliver'd from all the Evils of Sin, and especially from such, to which they perceive themselves most inclin'd.

At

At *Domine non sum dignus.*

**T**hey repeat this with the Priest, but as the Centurion did, with an humble Heart. And then while the Priest is Communicating, they endeavor, in the best manner they can, to partake of the Victim that has been Offer'd, either really, or at least in Spirit, by making a Spiritual Communion. Exciting in their Souls a fervent desire of Receiving this Holy Food, bewailing their Unworthiness, and that their Hearts are so unprepar'd for Entertaining so great a Guest: Then having perform'd many Acts of Faith, Hope and Charity towards their Loving Redeemer there Really Present, they with all Humility, beg of him, that since they Receive not his Precious Body by a Sacramental participation of this Sacrifice, they may Receive at least, a large portion of his Spirit, by the participation of his Grace; and Hope, according to the degree of Charity, wherewith they perform this, they may partake of the Divine Blessings in their Souls.

After the *Communion.*

**T**hey give God Thanks for the Benefit receiv'd in this Holy Mystery, and most particularly for the Death and Passion.

sion of his Only Son here Commemora-  
ted. Then, in Receiving the Benedic-  
tion, they open their Hearts, with Humi-  
lity, and a Confidence in God, that he  
will please to fill them with abundance  
of Heavenly Graces. Then begging Par-  
don for all Distractions and Negligences  
in time of their Devotion, they recom-  
mend themselves to the Divine Protecti-  
on, Offering all the Actions of the Day to  
his Honor; and when the Priest is gone  
into the Sacristy, if their Devotion keeps  
them no longer, they then depart with  
Reverence.

Here I have given just a taste of the in-  
terior Sweetness, those Experience, who  
follow this more Spiritual way, in which  
there is not one Christian Virtue, but  
what becomes the Exercise and Refresh-  
ment of the Soul, before the end of Mass,  
and tho' this be not a Method to be recom-  
mended to all, because it requires a true  
understanding of every part of the Mass,  
and besides this, a great Composure, and  
Command of Thoughts; yet it may be  
proper for most to read over and peruse;  
that so they may know how to Embrace  
and Pursue those good Thoughts to their  
own Advantage, which occasionally may  
be Suggested to them in time of this Di-  
vine

vine Offering. For since there are but few so very dull, but they know how to *Think seriously* in a subject of their Worldly Interest; methinks 'tis very reasonable, they should learn how to think, when they have God's Mercies, and the concern of their Salvation before them. But in this, every one as well as they can. Now I must turn a little to such, whose Circumstances will not permit them to be present at Mass, on Days of Obligation.

*Fourth Method of Hearing Mass; Being Instructions for the Absent.*

'TIS but too common a fault of such as cannot observe the Church-Precept, in going to Mass, to sit down at home contented, and think no more of it; as if they had no Concern, or could be no ways Advantag'd by it, because they cannot personally be there. For the removing which Mistakes, so prejudicial to them, I desire them to consider.

1. That where ever Mass is said, it is most certainly Offer'd by the Priest and the Church, *for all Faithful Christians, that it may avail them to Life Everlasting,*

as it is expressed in the *Offertory* ; so that, tho' those that are present, have great Advantage over others, yet the *Absent* are not Excluded from partaking of its benefits.

2. That since the Mass is Offer'd for those of the Faithful that are *Absent* ; these also may receive Advantage by it, if they take Care to dispose themselves, by joining their Devotion with it, and being there in Spirit and Desire, when their Occasions will not permit them to be otherwise present. Since 'tis most certain, God will accept this great Offering, which, in their Hearts they make to him, and their fervent Piety supplying all want of Corporal Presence, they'll be refresh'd with Divine Graces, especially thro' the Merits of Christ applied by this Sacrifice, which are not confin'd to place.

From these Considerations, every good Christian, that is Solicitous for his Eternal Welfare, will be Careful on such Days of Obligation, on which he is Lawfully hindred from going to Mass, to take half an Hour to himself, and in his Closet, hear Mass in Spirit ; and, if he



he has a Family, he will not fail to Summon them together, for the performing this Devotion in Common ; first seeing they be instructed how to do it.

And the first thing they ought to do, is to bewail their Misfortune, in not being present at this Holy Sacrifice, by which they are depriv'd of many Spiritual Advantages to their Souls. And if Christians did but a little Consider the many Mournful Expressions of *David* in his Banishment, of the *Jews* in their Captivity, lamenting their Absence from the Tabernacle and Temple, and the want of Sacrifice, I think they would not sit down so unconcern'd, as too commonly they do, in their Absence from this Adorable Sacrifice, which being so much greater than what the *Jews* had, is so much more Considerable in the Losses those suffer who are Banish'd from it. How then might they Sigh with *David*, Ps. 84.

How lovely are thy Tabernacles, O Lord of Hosts ! My Soul has a desire and longing to Enter into the House of our Lord.

My Heart and my Flesh rejoice in the Living God.

The Sparrow has found her abode, and the Turtle a Nest for her young.

Thy

Thy Altars, O Lord of Hosts, *is the place of my rest*, my King, and my God.

Blessed are they, that dwell in thy House, O Lord; they shall praise thee for ever.

Look on us, O God our Protector, and have regard to the Face of thy Christ.

For One Day in thy House, is better than a Thousand *here*.

'Tis better to be the least in the House of my God, than to dwell in the Company of Sinners.

As the Hart Pants after the Fountains of Water; so my Soul sighs after thee, my God.

My Soul Thirsts after the God of Strength and Life: when shall I come and appear in the presence of my God?

I have wept Day and Night; because they daily insult over me, and say, where is thy God?

This came to my Mind, and I pour'd forth my Soul in Grief; because I desire to go to thy wonderful Tabernacle, even to the House of God.

Hope then in thy God, for I will still sing Praises to him; for he is my Saviour and my God.

Having thus bewail'd their Misfortune, in not being present at this Holy Sacrifice, and fervently express'd their Desires of being there ; every one ought in Spirit to place themselves there, where they commonly hear Mass : And having in general begg'd of Almighty God, to Accept of that Holy Oblation, which is there Offer'd to his Name, and that they may partake of it ; they then apply themselves to the same Devotions they commonly use in time of Hearing Mass.

And as for those, who are so well instructed, as to know every part of the Mass, and commonly hear it without the help of Books, they may begin and go on from one part of it to another, with all those Exercises, as set down above in the *Third Method*, and, no question, will thus perform a Devotion very acceptable to God, and beneficial to themselves. And for others, who make use of Books in time of Mass, they may use the same Prayers here, according to the *Second Method*, or such like ; being careful never to omit the Principal Parts of it. For however the Priest be not really with them, yet they are in Spirit, present before the Altar with him ; they are before Almighty God, and where the Merits of Christ's

Christ's Sacred Passion may be Applied to them : And will not he most certainly hear them, if with the Prayer at the *Confiteor* they humbly acknowledge their Offences : If at the *Kyrie eleison*, they heartily cry out for Mercy : If at the *Gloria in Excelsis*, they give Adoration and Glory to God : If at the *Collects*, they recommend their own and the Church's Necessities : If at the *Gospel*, they make profession of living according to the Maxims of God's Word ; and so proportionally on with all the other parts of the Mass, as the *Creed*, *Offertory*, *Sanctus*, *Memento's*, *Elevation* &c. Will not this be a very Commendable Devotion on any Day, especially those, which are Commanded to be kept Holy ; since by this Method, the Soul is awaken'd, and raised up to God, and united to him in the Exercise of those Virtues, which make up a True Christian Life, and render it as much as may be, like the State of the Blessed ?

And tho' this Method may not please some, who are willing to suspect every thing, that seems to frighten the Broad Way they are in, and to oblige them to retrench some of those Liberties, which are the Effects of their Sloth and Indevotion ; yet consider'd by Pious and Well-

meaning People, I believe, they'll find it very suitable to the Spirit and Practice of the Church in other Duties: For is it not thus in *Fasting, Prayer, and Alms*? When a Christian, thro' *Sickness, &c.* is disabled from the performing these Penitential Works; must he not perform them at least, in *Spirit* or *Desire*? Is it not thus with *Baptism* and *Confession* too? So that when a Priest cannot be had, and the Precept urges, must not the Penitent Confess in *Desire* at least? Must he not Examine himself, and call to mind his Sins? Must he not excite in himself a true Sorrow and Contrition, and thus, on his part, do almost every thing, as if the Priest were there? This ought certainly to be done at the Hour of Death; and at other times too, it would be the most assured Means of obtaining God's Grace, by thus giving Testimony, that Nothing is wanting on his side, for the discharging that Duty God has laid on him.

And the ground of this is declar'd by *S. Peter Damian*, who shewing that this Oblation of the Body and Blood of Christ, is the Sacrifice of all the Faithful, who make but One Body; inferrs this Consequence, that therefore, tho' we are Absent from the Church, when these Di-  
vine

vine Mysteries are Celebrated, yet we still assist there, and in some manner are there Present, by reason of that Inviolable Unity, by which it is affected, that what belongs to all, is the Concern of every one in particular; and what seems to belong to some in particular, is Common to all, by Means of that Bond of Faith and Charity, which unites all. 1. *Dom. Vob. c. 10.* Now, tho' this ought to be no Encouragement for any to make it indifferent, whether they go to Church or no, or to omit that Duty, which is so strictly enjoyn'd by a Church Precept, and is most certainly accompanied with many Advantages and Blessings; yet, when any are lawfully hindred from Personally attending, this ought to mind them, that they may still partake of the Effects of that Holy Sacrifice; and therefore, that 'tis their Business to dispose themselves in the best manner they can, that so they may not be unworthy of those Blessings intended for them; and as they are united to the rest of the Faithful by Faith and Charity, so at that time, they may be more particularly united to them by Prayer and Devotion.

Among these several ways may all the faithful, of what Capacity soever, find

one proper for them, for the Hearing Mass with Devotion and Benefit. And 'twere to be wish'd, that every one would seriously consult this Matter, both with themselves, and their Director, as to come to a good Understanding of this great Mystery, and see what Method would be most beneficial to them; and not to rest satisfied, till they know how to accompany the Priest thro' every part of the Mass, and apprehend the true meaning of the Whole. This, I am confident, would be a Remedy against many Indelicacies; and the great Irreverence too often met with in Publick Assemblies, where many come, punctually indeed, and with a Delign of complying with a Duty, but profit very little, thro' their affected Ignorance; and give ill Example and Scandal to others, thro' their Lightness, and too remarkable Indevotion; which is never to be remov'd, till every one take more Care and Pains in being better inform'd of their Duty. Which I pray God, by his effectual Grace, to inspire all to undertake and do.

Here, for the sake of such as desire more exactly to accompany the Priest, and observe the Devotion of every Day, I'll set down some Prayers, which may be



be easily applied to every particular Festival, and be said in their proper Places, for such as use the *Second Method*. One is for the *Collect*, to be said in its due Place, just before the Epistle: The Second is the Prayer, called *Secreta*, just after *Oratio Fratres*: The Third is the *Postcommunion*; after the Priest has received.

*On the Festivals of our Blessed Redeemer.*  
*Collect.*

**O** God, by whose Mercy and Goodness, we are here met to Celebrate this Mystery of our Blessed Redeemer; Grant, by the Merits of his Passion, we may here faithfully serve him on Earth, and enjoy him in Heaven. Thro' the same Lord Jesus Christ, thy Son, &c.

*Secreta.*

**A** Ccept, O Lord, we beseech thee, the Oblation of this Present Solemnity, that thro' thy Grace, and the Effect of these Holy Mysteries, we may truly live in him, who was pleas'd for this end, to take on him our Nature; who liveth and reigneth with thee, &c.



*Collects on  
Postcommunion.*

**G**Rant, O Lord God, that we, who Celebrate this Festival of our Lord Jesus Christ, in the Oblation of this Holy Victim, may, thro' the Effect of thy Grace, daily increase in Virtue, and come at length to the Possession of that Happiness, which he has purchased by his Blood, who liveth and reigneth, &c.

*On Festivals of our Blessed Lady.  
Collect.*

**S**Trengthen us, O God of Mercy, against all our Weakness, and grant, that we who Celebrate the Memory of the Blessed Virgin *Mary*, Mother of our Lord, may, by the Assistance of her Prayers, forsake all our Iniquities: Thro' our Lord Jesus Christ, thy Son, &c.

*Secreta.*

**M**AY this Holy Oblation, O Lord, by the Effect of thy Mercy, and the Intercession of Blessed *Mary*, ever Virgin, obtain for us the Blessing of Peace and Prosperity, both now and for ever. Thro' our Lord Jesus Christ, &c.

*Postcommunion.*

**I**Nfuse, O Lord, we beseech thee, thy Grace into our Hearts; that we, who  
by

by the Message of the Angel, have known the Incarnation of Christ thy Son, may by his Passion and Cross, be Partakers in the Glory of his Resurrection. Thro' the same Lord Jesus Christ, thy Son, who liveth, &c.

*On the Festival of Apostles.*

*Collect.*

**A**Lmighty and Everlasting God, who hast call'd us here this Day to Celebrate with Joy the Festival of thy Holy Apostle N. Grant this Blessing to thy Church, that we may ever love what he believ'd, and believe what he taught. Thro' our Lord Jesus Christ, &c.

*Secreta.*

**G**Rant, we beseech thee, O Lord, that in this Solemnity of the Holy Apostle N. we may, by his Assistance, Partake of thy Blessings, in Memory of whose Victories, we make this Oblation to thee: Thro' our Lord Jesus Christ, thy Son, &c.

*Postcommunion.*

**MAY** this Holy Sacrifice, O Lord, which has been here offer'd, be to us a Defence in this present Life, and by

the Intercession of thy Blessed Apostle N. a Means of securing to us the next. Thro' our Lord Jesus Christ, thy Son, &c.

*Of one Martyr.*

*Collect.*

**H**Ave Regard to our Weakness, Almighty God; and because we sink under the Weight of our Offences, may the Powerful Intercession of this Holy Martyr N. be our Support and Protection. Thro' our Lord Jesus Christ, thy Son, &c.

*Secreta.*

**S**ANCTIFIE these Gifts, O Lord, which are offer'd to the Honor of thy Name, and by the Intercession of this thy Martyr N. may they be a Means of obtaining for us thy Mercy. Thro' our Lord Jesus, &c.

*Postcommunion.*

**M**AY this Holy Victim, O Lord, which has been here offer'd, be an effectual Means of Purifying us from all Sin, and of bringing us to Everlasting Happiness. Thro' our Lord Jesus Christ, thy Son, &c.

*of*

*Of many Martyrs.*

*Collect.*

**O** God, who comfort'st us by the Yearly Solemnity of these thy Holy Martyrs N. and N. mercifully grant, that as we rejoyce in their Virtues, we may be encourag'd by their Example. Thro' our Lord Jesus Christ, thy Son, &c.

*Secreta.*

**G**ive Ear, O Lord, to these our Prayers, which we pour forth in this Solemnity of thy Holy Martyrs; that we who have no Confidence in our own Works, may find Help in the Sufferings, and Prayers of those who have been well pleasing to thee. Thro' our Lord Jesus Christ, &c.

*Postcommunion.*

**W**E beseech thee, O Lord, that we who have assisted at these Holy Mysteries, may find Help in their Prayers, whose Memory we honor in this Solemnity. Thro' our Lord Jesus, &c.

*Of a Bishop.*

*Collect.*

**G**Rant, O Lord, we beseech thee, that this Solemnity of thy Holy Bishop N. may

may be to us an Increase of Devotion,  
and a Help to secure our Eternal Happi-  
ness. Thro' our Lord, &c.

*Secreta.*

**MAY** the Festival of this thy Servant  
be to us a Spiritual Comfort, that  
being here met in Thanksgiving for his  
Virtues, we may be sensible of the Effect  
of his Prayers. Thro' our Lord Jesus, &c.

*Postcommunion.*

**O** God, the Bountiful Rewarder of all  
that faithfully serve thee, grant that  
by the Prayers of this Holy Prelate, we  
may obtain of thee Pardon of all our  
Sins. Thro' our Lord, &c.

*Of a Confessor.*

*Collect.*

**O** God, who art pleased to refresh our  
Souls in the Yearly Solemnity of thy  
Holy Servant N. grant in thy Mercy, that  
as we keep his Festival, we may likewise  
imitate his Virtues. Thro' our Lord Je-  
sus Christ, thy Son, &c.

*Secreta.*

**W E** offer thee, O Lord, a Sacrifice of  
Praise, in Memory of thy Saints;  
and we hope by this Holy Victim, to be  
deliver'd

deliverd from all Evils, both present and to come. Thro' our Lord Jesus, &c.

*Postcommunion.*

**W**E beseech thee, Almighty God, that we, who have here offered to thee the Holy Sacrifice of thy only Son, may, by the Intercession of thy Blessed Servant N. be deliver'd from all Adversities. Thro' our Lord Jesus, &c.

*Of Virgin or Widow.**Collect.*

**H**ear us, O Lord, our Salvation, and as we Celebrate the Festival of thy Holy Servant N. so may we find the Benefit in the Encrease of our Devotion. Thro' our Lord Jesus, &c.

*Secreta.*

**A**ccept, O Lord, this Oblation we make thee in this Solemnity of thy Faithful Servant N. in whose Prayers, we hope to find Assistance. Thro' our Lord Jesus Christ, &c.

*Postcommunion.*

**T**Hou hast blest thy People, O Lord, in the Acceptance of this Holy Victim; grant we may be now assisted by her Prayers, whose Memory and Virtues we this Day

Day Honor. Thro' our Lord Jesus Christ, thy Son, &c.

For the Faithful departed.

*On the Day of one's Departure.*

*Collect.*

**O** God, whose Property is always to have Mercy, and to spare, we humbly beseech thee, in Behalf of thy Servant N. whom thou hast now called out of this World ; that thou would'st please to secure his Soul from the Hands of the Enemy, and not forget it for ever ; but command thy Angels to receive and conduct it to Paradise ; that, for his Hope and Faith in thee, he may escape the Pains of Hell, and enter into Everlasting Joys. Thro' our Lord Jesus Christ, &c.

*Secreta.*

**H**AVE Mercy, O Lord, we beseech thee, on the Soul of thy Servant N. for whom we offer thee this Sacrifice of Praise ; and we most humbly pray thy Divine Majesty, that being reconcil'd by this Peace-Offering, he may come to Everlasting Rest. Thro' our Lord Jesus, &c.

*Postcommunion.*

**G**RANT, we beseech thee, Almighty God, that the Soul of thy Servant N.

**N**. being purified by this Oblation; and discharg'd from his Sins, may obtain thy Pardon, and be admitted to Rest Eternal. Thro' our Lord Jesus Christ, &c.

*On an Anniversary Day.*

*Collect.*

**L**ord God of Mercy, grant to the Soul, whose Anniversary we now keep, a Place of Refreshment, the Happiness of Rest, and the Light of thy Glory. Thro' our Lord Jesus, &c.

*Secreta.*

**M**ercifully hear our Prayers, O Lord, which we pour forth in Behalf of this thy Servant's Soul, for whom we offer thee this Sacrifice of Praise, on this his Anniversary Day, and beseech thee to receive it into the number of the Blessed. Thro' our Lord Jesus, &c.

*Postcommunion.*

**G**rant, O Lord, we beseech thee, that the Soul of thy Servant, whose Anniversary we keep this Day, being purified by this Oblation, may obtain thy Pardon, and be admitted to Everlasting Rest. Thro' our Lord Jesus Christ, &c.

*On*



On other Days throughout the Year.

*For a Soul departed.*

*Collect.*

**H**Ave Mercy, O Lord, we beseech thee, on the Soul of this thy Servant; and having deliver'd it from the Miseries of this Life, receive it now into thy Eternal Happiness. Thro' our Lord Jesus Christ, &c.

*Secreta.*

**M**AY the Acceptance of this Holy Oblation, effectually move thee, O Lord, to Release the Soul of thy Servant from all its Sins, from which none has been wholly free; that by Means of this Sacrifice, it may partake of thy Everlasting Mercy. Thro' our Lord Jesus Christ, &c.

*Postcommunion.*

**A**Bsolve, O Lord, we beseech thee, the Soul of this thy Servant from all its Sins; that it may rise at the last Day, in the Glory of the Resurrection, among thy chosen Servants. Thro' our Lord Jesus Christ, thy Son, &c.

*A Word how the Sunday ought to be kept.*

**Q.** *H*AVING now been so Charitable to inform me, in what manner I ought to hear Mass; pray tell me, whether in Hearing Mass, I have discharg'd the whole Duty of the Sunday? Or whether when Mass is done, I have still any farther Obligation on me, relating to that Day?

*A.* I could wish every one would take Care to hear Mass well and devoutly on Sundays: But when that is done, 'tis most certain, the Duty of the Day is not then over; but there is still a due Regard to be had to the Institution of it.

**Q.** *The Church Precept enjoins nothing but Hearing Mass on Sundays; and seems to leave the rest to every one's Disposal?*

*A.* But can you imagine, the Church Precept makes void the Commandment of God? The Church indeed, by her Precept, declares to all her Members, that she requires them to hear Mass on Sundays, but she no where tells them, This is the whole Duty of the Day, or pretends to absolve them from the Obligation God had laid on them in the Commandments given to Moses. This Command of God; Remember thou keep Holy the Sabbath Day (allowing

lowing only for the Change of the Day) stands still in force; and, as God gave it by *Moses* to his People, so he still gives it to the Faithful by his Church. Therefore you see it stands Recorded every where amongst the Commandments, in all her Books of Instruction, Prayer-Books and Catechisms; and in all Examinations of Conscience, preparatory for Confession, 'tis in particular call'd over, in several Points, besides what belongs to Hearing Mass; and while the Church thus requires of all, to learn the *Ten Commandments*, and besides these, to know her *Precepts*, she plainly declares her Sense, that no Precept of hers is intended to annul any Commandment of God; but only lets them know, that as the *Publick Worship* of the *New Law* is distinct from that of the *Law of Moses*; so she requires of all her Members, to be present at this *Publick Worship*, on all *Sundays*, &c. but no where tells them, they have no other Obligation on those Days.

Q. *What is it more they have to do?*

A. The Command of God says, *Remember, thou keep Holy the Sabbath Day*: Every Christian then has all that to do, which is necessary for the *Sanctifying* or *Keeping* that Day *Holy*. Now can you  
 imagine,

imagine, the employing *half an Hour* in *Hearing Mass*, is a *Sanctifying the whole Day*? That is one thing indeed requir'd; but when that is done, a Christian may so easily mis-spēd the rest of the time, that casting up his Accompts at Night, he may find, it has been rather *Prophan'd* than *Sanctified*; that he has rather kept it *Wickedly*, than *Holy*.

Besides Hearing Mass then, 'tis expected the Faithful should assist at all the Publick Service and Exercises of the Church: And where Circumstances permit nothing more than Mass, that this Misfortune be not turn'd to the Advantage of Idleness and Sloth; but that a proportion'd time be allow'd to private Devotions, and spent in Praying and Reading. This seems to be a Duty: And besides this, it were to be wish'd, that every one would be so careful in the well-employing this Day, not only in abstaining from Servile Work, and all Scandalous Diversions, but likewise in duly attending to the great Concern of their Salvation, that upon viewing the main Body of their Actions, they may hope, they have not only Sanctifi'd the Day, but likewise been Sanctifi'd by it.

To this the Church encourages all her Children, and for this end, in the Catechism *ad Parochos*, set forth by Order of the Council of Trent, Charge is given to all Parish-Priests: 1. To take great Pains in often explicating and pressing this Commandment to the People, and gives this Reason; *Because the Observance of all the rest of the Laws of God, depends much on the due keeping of this.*

2. There it shews, that the *Sunday* is a Day Consecrated to Religious Duties, to Divine Actions, and Holy Employments: 'Tis a Day Consecrated to God himself, and therefore to be employed principally in such Actions, as become the Holiness of God.

3. It requires Parish-Priests diligently to instruct the People, what are the Duties proper for that Day. Amongst which, Hearing Mass is in the first place. 2. Often frequenting the Sacraments, for the remedying the Distempers of their Souls; such are, Confession and Communion. 3. Hearing Sermons or Exhortations, where it may be. 4. Exercising themselves often on that Day in Prayers, in giving Thanks and Praise to God. 5. Taking great Care diligently to learn all those things, which are necessary for

a true Christian Life. 6. Doing Acts of Charity; as relieving the Poor, visiting the Sick, comforting the Afflicted. These Particulars are set down in this Catechism, as Exercises proper for the Sanctifying this Day.

Every good Christian then, may hence evidently discover, that the Design of God and his Church, in commanding this Day to be kept Holy, is, 1. That in it he should give Adoration, Praise, Honor, and due Thanks to God. 2. Do such things as may be for the Advantage of his Soul, either in the Obtaining Pardon of his Sins, Improvement in Virtue, or Benefit of his Neighbor. That for the discharging the *former part* of this Duty, 'tis required of him, he should hear Mass devoutly, and in this pay Sovereign Homage to God: That at other times of the Day, he should Pray, give Praise and Honor to his Maker. And for performing the *Second*; That he should go to the Sacraments, Hear Exhortations, Read such Books, as may be proper for his Instruction in the Knowledge of his Duty, Amendment of his Failings, Encrease of Piety, and living the Life of a true Christian, answerable to his Condition, and doing such Works of Charity, as occasions shall present.

Q. What think you then of all those, who content themselves with hearing Mass on Sundays; and without any more Praying or Reading, spend all the rest of the Day in Walking, Talking, Dressing, Formal Visiting, &c?

A. And I ask you, whether these do all that God and the Church require of them on these Days? If they do, I have nothing to say against them; but if they are really wanting in considerable Duties, intended for God's Honor and their Souls Good, then do you tell me, whether they are Innocent?

Those Pious Exercises, above-mention'd, proper for Sanctifying the Sunday, are all set down, in the said Church-Catechism, with this recommendation: *Quibus Christiani homines exercere se debeant. Exercises in which Christians ought to employ themselves.* And tho' hearing Mass be first mention'd, yet the other Duties are very much urg'd: There the wilful Omission of hearing Sermons, is censur'd as a Contempt of Christ's Word: When it recommends Praying, this is mention'd, as what ought to be the frequent Exercise and Employment of the Day: *Exercitatio atque Studium Fidelium in Precibus Frequens esse debet.* When it mentions the Learning such things



things as are necessary for a Christian Life; this is press'd as a Principal Duty, and 'tis requir'd to be done with the greatest Care: *Præcipua Cura*: And when it proposes doing Works of Charity, it presses that these be diligently perform'd: *Sedulo se exerceat*: And declares in the words of St. James, 1. That this is the pure and undefiled way of Worshipping God: By which you see, in what manner the Church desires this Day should be employ'd.

Now if a Person only hears Mass on a Sunday, and spends all the rest of the Day, as propos'd by you above, in Con-  
 versing, Walking, &c. does not he omit many Duties, which the Church, (ac-  
 cording to the Exposition of this Cate-  
 chism) requires of him, for the keeping  
 that Day Holy? And do you think this  
 can be without offence?

Hence, you see, by the Doctrine deli-  
 ver'd in this Catechism, all those are want-  
 ing to this Command of God, 1. Who be-  
 sides hearing Mass, do not apply them-  
 selves at other times of the Day (if not  
 lawfully hinder'd) to Praying, Reading,  
 Doing Good Works, &c. but are wholly  
 taken up in going their own Ways, and vain-  
 ly pleasing themselves, when they are com-  
 manded to walk in these Ways of God, and  
 his



*his Church.* 2. All Parents, Masters, &c. who permit their Children, Servants, &c. thus to omit the Duties of the *Sunday*, and idly to spend the Day in vain Conversation, Visiting, Running Abroad, &c. 3. All those, who have the Charge of Souls, and take no Care to employ this Day in Catechism, Instructing and Reforming these Abuses; but let every one go on, as seems good in their own Eyes, to live and die in Ignorance, and under the Slavery of many ill Habits, for want of giving them their due Instruction, and not obliging them to spend that time upon their Souls, which God requires of them: And for as many of the Flock, as shall perish, and God knows how many perish on this Account, who is it must render an Account of their Souls?

*Q. If it be thus with those, who pass all the Sundays in unnecessary Visits, Walking, &c. what say you of those, who spend a great part of the Day, in Publick Houses, in Drinking, Gaming, &c?*

*A. Do you tell me, whether this be a way of keeping the Day holy, as God commands it to be kept? Are these any of the holy Duties and Exercises mention'd above, proper for a Day Consecrated to God's Worship, and the Good of our Souls?*

Souls? Compare but Sanctifying, and Drinking, *Worshipping or Seeking God*, and Gaming; and see how they agree together: When one reads the Precept, and duly considers the End of it, 'tis not easie reconciling these Actions with the Design of our Heavenly Father, in laying this Command on us: For that which is but a tolerable Employment on any Day of the Week, if it be not enough to prophane it; how can it be proper for a *Sunday*, which ought to be kept holy to our Lord?

*Q. If there be no Excess, where is the Harm?*

*A.* The very going into those Houses, to spend the Time in Drinking, seems a kind of Excess, on Days, that are particularly Consecrated to God: For they are Houses of Idleness, of Excess and Vice; they are Places Prophan'd by all manner of Wickedness, by Blasphemies, Atheism, the Ruin of Families, &c. And can it be well-pleasing to God, to spend a Day Holy to him, in Places thus polluted with the Worship of Devils? A Person, that has any Sense of Piety, and of the Reverence due to his Lord, ought to have a dread, especially on such Days, of approaching to them; the thought

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of

of the Wickedness there committed, and and of the War there daily made against Heaven, ought to raise an Abhorrence in his Soul, and make him fly from those Seats of Pestilence, as truly at defiance with the Worship of God.

And this the greatest number of Men are particularly obliged to consider; for tho' they have no design at all of any kind of Intemperateness, on this Day; yet how few are there, that desire to go into Publick Houses on a *Sunday*, but who, on other Days of the Week, have in those Places offended God in their Excesses, either of Drinking, Idle-talking, Swearing, ill Example, or immoderate Expence of Money or Time? And this has been their Case; ought not they decline those Houses on a *Sunday*, in a just detestation of their former Offences: Because this is a Day, in which they ought to call themselves to an Account for all the Mis-carriages of the Week, and express their sincere Repentance of them, so to make their Peace with God? For, believe me, the Abhorrence of Sins seems not very real, where there's yet a Love of the Occasions and Places, where they were acted: As those *Israelites* did not heartily detest their Idols, who had yet a love to the

the

the High Places, where they had worshipped them.

*Q. But we'll suppose now, for the sake of others, who seem more Pious, that there has been nothing of all this in their whole Lives; may not such as these, take this liberty, and divert themselves with moderate Drinking, Gaming, Shews, &c?*

*A.* Even this seems not agreeable to the Intent of this Commandment: For, as the Day is holy, so if there be any Diversion necessary on it, it ought to be such as is in some manner holy too; such as being Innocent, and least expos'd to all danger of Offending either God or Man, is in some kind suitable to a Day that is Sacred. For as Church-Men, who are Consecrated to the Service of God, when they stand in need of any Diversion, ought not to consider only, what in it self is lawful, or what is an allowable Diversion in the Laity; but are in prudence bound to look farther, and make choice of what is expedient for them, and agreeable to their State; that so they lessen nothing of the Reputation of their Profession, or give Scandal to any little Ones; but in all things shew what they are, as well in the Relaxation of their Minds, as in the Practice of their Duties:

So certainly on Days, that are Sacred, 'tis not every thing lawful is expedient; but there may be great Indiscretions, if not Offences, by admitting of such Diversions, as are unsuitable to the Circumstance of the Time.

And amongst these may be justly reckoned, those above-mentioned, as being of that dangerous Nature, that even sober People have not that true command of themselves in them as they ought, but are too often drawn in, even beyond their design, to exceed either in Time or in Words; hence Disputes arise, and such peevish Debates, that tho' they come not to breach of Charity, yet they are very unbecoming the Sanctity of the Day, give Offence to others; and by this ill Example, encourage Servants, &c. to the like Diversions; who not having the true Government either of their Tongues or their Passions, hence fall by degrees into most Scandalous Extravagancies, such as they must certainly answer for, who instead of preventing, gave Encouragement to these Vicious Liberties.

Neither can they truly justify themselves, who find none of these Inconveniences either in themselves or others; because these Diversions have still a kind of

Essential

Essential Prophaneness in them, which infects the Mind, takes it so much off from God, and all that is good, that they ought, were it for this Reason only, be banished from Days Sacred to God's Worship, and the improvement of the Soul. And this mark the Catechism of the Council of *Trent* has set on them, as being the *Occasions of neglecting the Sabbath*; and therefore it observes, that this Commandment is usher'd in with a Remember, on design to make Christians mindful, that they are like to meet with many Occasions and ill Examples, which will draw them off from the due observance of this Day, particularly mentioning Games and Shows, and those that follow them; as being the two frequent Occasions of Christians contemning and prophaning the Sabbath, and neglecting the Duty of it: And 'tis not to be doubted, but by these Entertainments, People are diverted, even beyond design, from Praying and Reading; and their Minds instead of being purified something from the World, and rais'd towards God by holy Exercises, are rendred even more corrupt and worldly than they were before. And what then is become of the *Sunday*, and where are the Effects

of it ; which being purposely design'd for the withdrawing the Soul from the World, giving it leave to breathe a little Spiritual Air, and be refreshed with the taste of Heavenly Sweetness, is so abus'd, if not by vicious, at least by these worldly and dangerous Entertainments, that it serves to clog the Soul still more, and instead of drawing it nearer to God, sets it at a much greater distance from him by these Diversions, than it was all the Week by working ?

And 'tis on this head, all sorts of *Gaming, Drinking, Shews, &c.* seem censur'd, as not allowable on *Sundays* ; not because they are absolutely sinful or vicious ; for when they come to this, they are unlawful on all Days of the Week ; but because they generally so engage and distract the Mind, that they take it off from God, and hinder it from performing those Exercises of Piety, which are the Duty of the Day. And therefore as the *Trent Catechism* observes, as servile Works are not forbid on *Sundays*, because of their own nature they are sinful or unbecoming ; but because they draw away our Minds from the Worship of God, which is the End of this Precept : *Quoniam mentem nostram a Divino cultu, qui finis Precepti*



*cepti est, abstrahit.* par. 31. So certainly on this Score, are those Diversions to be rejected; for tho' they were as harmless in themselves as working; yet in as much as they are no less a distraction to the Mind, and a hindrance to the Divine Worship, than any servile Work would be, how can these Diversions be more tolerable than working? Especially too, being expressly inform'd by this Catechism, that tho' servile Work only be expressly forbid by this Precept, yet under this is comprehended *whatever is a hindrance to the Worship of God*; and that, whatever this may be, it is as absolutely to be avoided as working. *Quibus Verbis* (viz. Non Facies omne opus in eo) *ad id primum instituimur, ut quacunque divinum cultum impedire possunt, omnino vitemus.* parag. 31. And since common Experience will not allow this to be denied of these Entertainments; nay, since they are in particular here set down, as the too frequent occasion of withdrawing People from the holy observance of this Day, parag. 14. it must be acknowledged, they are not suitable to the design of this Precept.

And hence you may perceive the true grounds, why spending a considerable part of the *Sunday* in *Visits, Walking,*



*Conversing, &c.* is above Censur'd, as a breach of this Precept: Because, however harmless all this may be in it self, yet, inasmuch as these so take up the Time, that they are a hindrance from employing the Day, in those holy Exercises, as are enjoin'd, they are so far certainly to be disapprov'd and avoided; as also every thing else that is a like hindrance with them; as reading Plays, Romances, History, and all such Books, as are not for the improvement of the Soul: Singing, Dancing, Musick, Discoursing of Neighbors, Sleeping, Dressing, &c. So that whatever it be of their nature, that takes off Christians from employing the *Sunday*, so to the Honor of God, and the Benefit of their Souls, as God and his Church require of them, it is all, you see here, by the Rule of this Catechism, forbid in this Commandment.

*Q. Is there no Diversion then to be allow'd on Sundays? Nothing to poor Servants who toil all the Week, and have no leisure, but on these Days? Nothing to others of a more liberal Education, who must certainly look on Sundays, as Days of Penance; if they are to be thus rigorously observ'd; and nothing to be permitted them of these Diversions?*

*A. I*

A. I have shewn you, in what manner the Church requires the *Sunday* to be kept by all the Faithful; that it ought to be principally employ'd to his Honor, and the Salvation of their Souls; and if you think there is rigour in this, pray forget not, who it is enjoins it, and who expounds it thus; not any Private Hand, but the Publick Catechism of the Church.

But now if after this, there be many, whose Circumstances require some sort of Relaxation on the *Sunday*, there's no question there are Cases in which this must be allow'd; but then it ought to be done with the Conditions of the Apostles, *soberly, justly, and piously*, not falling into the common Abuses, by making the Release of their Minds the *Business* of the Day: But employing the Day in the Duties prescrib'd, and only taking such a Portion of Time, as both to God and their Neighbor, may appear to be nothing but a necessary condescendance to Humane Weakness, and a just Relief of their Minds: And this in such a way, as is becoming the Sanctity of the Day, and cannot reasonably give Offence to the Weakest.

But however, as to this particular, I make some Exceptions against the two sorts of Persons mention'd in your last

Question, for whom you seem to plead.

And first, as to *Servants*. Since God has given to Masters of Families Six Days, wherein Servants are to be employ'd in their Work; and has reserv'd only One, wherein they are to serve him, and prepare for Eternity: Is it not very unreasonable, that the Diversion Necessary for the Relief of Servants should be taken out of that *One Day*, Sacred to God and their own Souls, and not rather of the *Six*, Appointed for the Service of this World? Let Masters and Servants consider, where the Time can be best spared; and whether preferring every thing before God and their own Souls, be what will at the End turn to the best Account. I am certain, if Masters tie their Servants so strictly to their Work all the Week, that they are necessitated to spend the greatest part of the *Sundays* in Diverting and Breathing themselves, so to prepare for their Work again; such Masters will have something to answer for their Servants Sins, in the breach of the Sabbath. And if Servants that have an easier Life, when the *Sunday* comes, take no Care to employ it as they ought, but spend it in vain Conversation, Visiting and Running about, they will certainly be call'd one Day to

to an Account, for so many great Neglects of their Duty.

The Reason of making this Exception against Servants; as likewise all others, whose Life, like theirs, is a perpetual Toil, will appear more reasonable, if we consider, that 'tis almost impossible to conceive, how they can save their Souls, if they abuse the *Sundays*, and neglect to employ them for this End. For if we look on them all the Week, they are engag'd in a continual Slavery, such as hinders them from Praying and Reading; so that if they begin and end the Day with a short Prayer, 'tis as much as generally they do; and God knows how often, thro' Hurry and Drowsiness, they omit even this too. Then how are their Minds wholly tied to the World, by the unhappy Circumstances of their Condition? How great does this grow in their Eyes and Heart, by being their whole Concern? What variety of hurtful Distractions? And how often happens it, that loose Companions undertake to divert them by lewd Songs, idle Discourses, and relating such Passages, which serve only to instruct them in Evil? Thus, if we consider them generally, according to the Method of the Week, their Hearts  
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and Souls are so wholly Worldly, if not vicious; so truly Strangers to Goodness and the Business of Salvation, that they are altogether unfit for Dying; and if they should thus enter into Eternity, who would not fear what might be their Lot?

Now if this be the Condition of their Lives on Week-days, have not they great Reason above others, not to neglect the *Sunday*; but so truly to apply themselves, as far as Circumstances permit, to Devotion and Exercises of Piety, to Reading and Hearing what is good, that by these Helps they may strengthen themselves against Daily Temptations, Purifie their Souls from the Filth contracted, and inform themselves of their Duty, and thus learn by degrees not only to toil for Bread, but to work for Eternity, and be true Servants of their Master in Heaven? And if they omit this, is not their State most miserable! For if they go back all the Week, and make no use of the *Sunday*, to recover their lost Ground, but even then go back too; how shall they ever approach to God?

The Case of the other Rank of People you mention, is not very unlike this: For tho' their Education and Quality has plac'd them in a higher degree, yet the

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Method of their Lives is generally so disorderly, that I think they are under a necessity of carefully observing the *Sunday*; and if they do otherwise, I cannot but apprehend their State to be dangerous.

For consider the Reason you bring in their Behalf, for their being dispens'd with in the Rigour of this Precept: 'Tis because, otherwise, Sundays *will be to them Days of Penance*: Does not this suppose a great Disorder in their Souls, that Reading good things is uneasie to them; that Praying is troublesome; that Informing themselves of their Christian Duties, is nauseous; that to converse with God, and Labour for their Salvation, is what does not please? Pray reflect seriously on this their Condition, and tell me, whether 'tis reasonable, these should be exempted from the Duties of the *Sunday*. You see, they are in an ill way; their Souls are wholly indispos'd, if not sick to Death; and is this a Reason, why they should neglect the Means God has appointed for their Cure? Or is it not rather a Reason, why they should be strictly oblig'd to make use of them? Let those, that are truly their Friends, judge the Case.

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The truth of it is this ; God has generally blest this Rank of People with Plenty : And whilst their Condition exempts them from Working, their indulgent Parents take no Care in their Education, to make them in Love with any thing, that may be afterwards an Employment to them : Hence, being grown up, and relishing nothing that may be a commendable Entertainment of their Time and their Thoughts, their Life becomes wholly idle, they seek the Company of others like themselves, their only Business is to study their Diversion ; and being once enter'd in, the whole Week and their Life is but one Round ; from Music to Drinking, from Drinking to the Play, from the Play to other Entertainments : Thus by degrees they grow in Love with these Diversions and Company, and have no Satisfaction, but in this.

And what kind of Habit is contracted hence ? Is it not plain, their Souls become wholly Carnal, Sensual and Worldly ; they are led along by their Passions ; Self-love is their Director, and nothing pleases, that leads them out of this Track ? Hence nothing of a Spiritual Life appears in them ; they have no taste of Devotion ; and whatever time they are



are forc'd to give their Souls, 'tis what seems tedious and uneasie. Hence, to keep the *Sunday*, as they ought, is a Penance; because their Worldly and Sensual Habit is so strengthen'd by Custom, that it gives them no Rest, whenever, aiming at better things, they weakly endeavour to take another way. And can you think this their Case is so safe, that they ought to be dispens'd within their *Sunday* Duties? Believe me, I look on them to be in that Danger, that if they use not Violence to themselves, and on *Sundays* apply not their Minds to those Exercises of Piety prescrib'd, I can't see, which way they are like to be disengag'd from these Snares, but by this Neglect, will be link'd in faster, till they become truly the Disciples of this World, instead of God. You know what the Apostle says; *Amicitia hujus mundi inimica est Dei. The Friendship of this World is an Enemy to God; whoever therefore will be a Friend of the World, makes himself the Enemy of God*, James 4. 4. Consider, if this be not something of their Case; whether you don't experience in them, that they set their Hearts on the World, and are even impatient at every thing that belongs to God; and what is this, but to love



love the one, and be averſe to the other! And are theſe to be here diſpenc'd with? What is this, but to encourage them in the Evil they have begun, to bid them go on, till they fall into the Abyſs of Vice, paſt all Recovery? For you muſt obſerve, what I have ſaid hitherto, is of ſuch, who are not yet engaged in any thing, that is *Criminal*; but of thoſe, who are willing to think themſelves Innocent; as being free, as they imagine, from all Vice, and yet are truly guilty of all the Neglects and Diſorders above-mention'd; and of the *Omiſſion* of thoſe *great Duties*, which *Charity* and *Juſtice* oblige them to perform to God, in His Worſhip, and to their *own Souls*, in taking that Care of them, as is neceſſary for their Salvation. And this ſort of falſe and miſtaken Innocence, is what, I fear, is too common, eſpecially in the younger People of both Sexes; who, letting the World gain Poſſeſſion of their Hearts, preſerve themſelves, it may be, from what is Scandalous and Criminal, but yet at the ſame time are guilty of many groſs Neglects, ſuch as make them Strangers to Piety; and if not redreſs'd, will be the evident Ruin of their Souls.

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Wherefore, for the reforming these general Abuses, I cannot but most earnestly recommend to all Christians, the exact Observance of the *Sunday*; making it my serious Request to them, to employ it in the best Manner they can, in those Exercises of Virtue, which are most for God's Honour, and the Benefit of their Souls; thus truly endeavouring to give that Day to God, which he has solemnly challeng'd for his own, and expressly commanded to be kept Holy to Him: That so performing their Duty in Obedience to his Law, they may likewise be sensible of the great Advantages he has design'd for them; since 'tis most certain, as the Catechism of *Trent* observes, the due keeping this Day, is the plain and easie way, that leads to a Holy Life, and the most assur'd Means of obtaining the Love of God, as the Neglect of it, is the Contempt of God and his Law, the Path to Looseness and Irreligion, and the Beginning of all Sin; and how highly provoking it is, may be plainly seen in the Severity of those Judgments, with which God has punish'd the Transgressors of it, *Numb. 15.*

Let none therefore be misled by ill Example; *noli amulari in Malignantibus.* But having God's Word to direct us,  
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His exprefs Law to oblige us, the Church to expound his Law to us; let us look for no other Guides, but follow where these lead us; that so giving to God and our Souls what is their due, we may reap the Fruit of this Justice in a happy Eternity, and escape that as lasting Misery, which will be the Portion, not only of those who break All, but even *One* of his Commandments.

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**F I N I S.**

